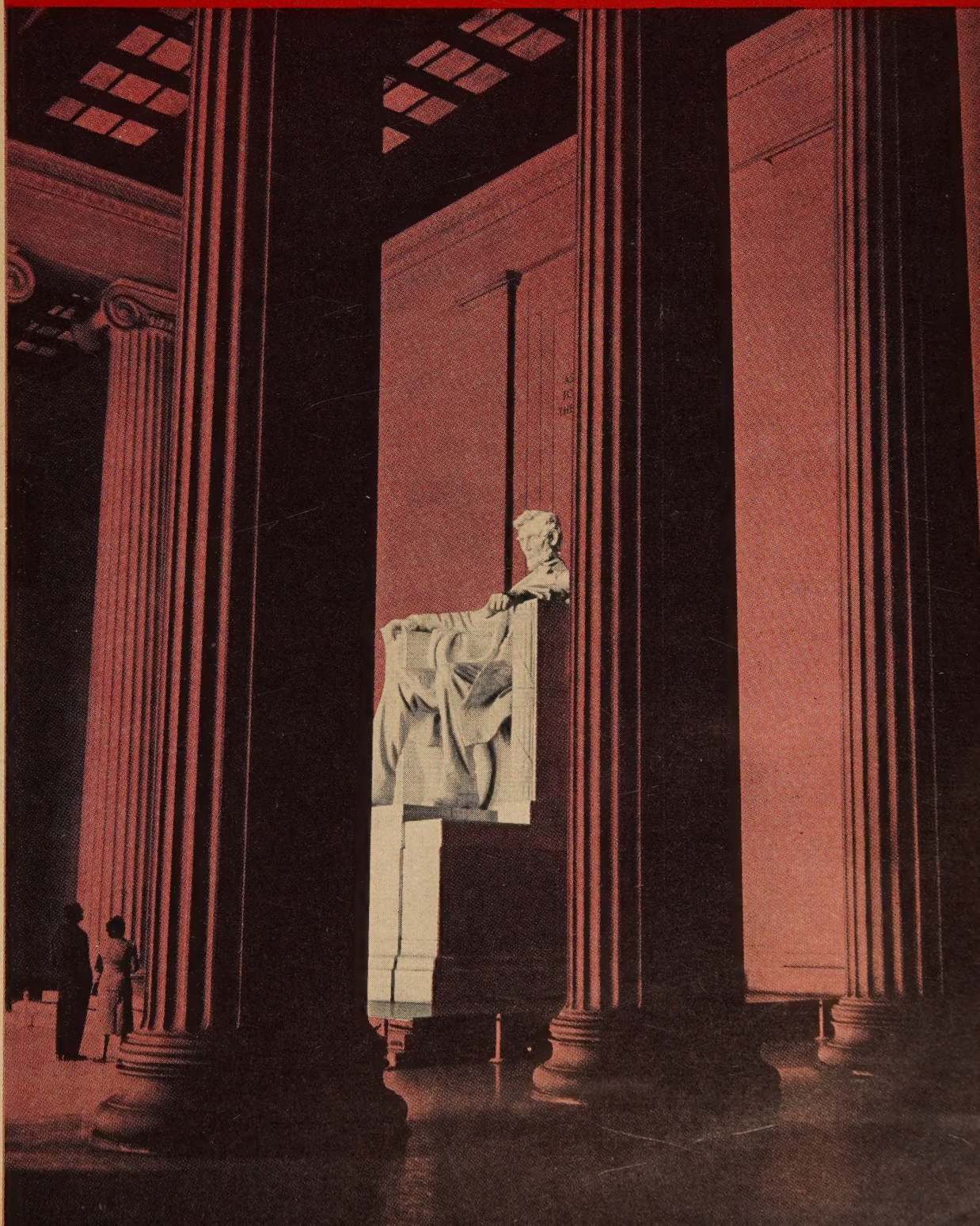
UNITED CHURCH HERALD

VOL. 4, NO. 3 FEBRUARY 9, 1961



Actions Always Speak Louder Than Words

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FROM THE CO-PRESIDENTS' VIEWPOINT

An Associated Press story recently appeared under the title, "Accident lands woman in church." A runaway automobile carrying an elderly woman landed her inside the information center of the United Presbyterian Church in the U.S.A. in Philadelphia.

"By accident" has never been the theologically preferred way to get into the Presbyterian church or any other. Notwithstanding, more people than we realize have "got into" the church by accident. For example, one man says: "Had I been born in Poland, surely I would now be a Roman Catholic. Because I was born in the American Bible Belt I am a Southern Baptist."

Sheer Accident

"My family had nothing to do with the church," says another person. "It was by the accident of my going with my playmates to a neighborhood Sunday school that I was involved and subsequently confirmed in the Episcopal church." Yet another man insists: "It was sheer accident that I was even included in that skiing party. But there I met Jane whom I later married. Jane was a strong Lutheran and, well, that's how I came to be a Lutheran."

Ecclesiastics and theologians may think what they like, but this is the kind of thing many people are saying. It indeed is an anomaly that people who are mostly as matter-of-fact as the department of weights and measures ascribe to accident the fact that they are involved in the activities and emphases of the church of which they are a part. Haven't you heard some of them explain: "Just by accident we have a minister who is hipped on refugee resettlement. We have heard 'refugees' at church school, prayer meetings, fellowship dinners and in sermons. That is how our church became so involved."

Foreign Missions

Or perhaps you have heard an apology such as this: "Oh, I don't think our church should be given much credit for its record of giving to *Our Christian World Mission*. It is sort of an accident. We happen to have a prominent member who once saw the work of missionaries while he was going around the world. Ever since he has been a zealot in behalf of foreign missions. He won't give us any peace."

"It is a strange thing," muses another, "how a couple of million of us have been implicated in this business of the United Church of Christ. We were going along smoothly when, by accident, a few people in the Midwest proposed that their two denominations should unite. The first thing we knew everyone was talking about either supporting or opposing the union. And the next thing, we were voting on the Constitution!"

Some people can comprehend Einstein's theory of relativity or project the course of a missile to outer space and back. But they have nothing better than accident to account for the life, adventures and mission of their church. They don't know what the Hebrews learned thousands of years ago—that the *whole* world, every part of it, is under the reign of law. It doesn't operate by chance or in response to accidents.

The Hebrews did not know about accidents. They were familiar with mystery and mysterious events but did not understand the concept of chance. They believed that all the world, all of life, is under the overarching providence of God. There are no stories in the Bible about people coming into the temple or the church by accident. The Bible discloses a world in history and beyond history under the reign of God. It depicts a church militant and triumphant under law — the law of Christ. People do not come into it by accident. They are called to it. They are ordained a royal priesthood. They are made a colony of heaven. They are constituted "a mission."

"My People"

No, you did not get into the missionary business by accident. It is not by chance that you are engaged in the union efforts to reflect the oneness of Christ's church. There is nothing adventitious about the church's involvement in issues of race, justice and world peace. There is nothing random about your being a member of the church. You were called.

Those who were not my people,
I will call "my people,"
and her who was not beloved
I will call "my beloved."
And in the very place where it was said to them, "You are not my people,"
they will be called "sons of the living God."

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

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COVER STORY: This issue of *United Church Herald* —published in the month of Lincoln's birthday, the observance of Ash Wednesday, the 75th annual World Day of Prayer and the Christian social action emphasis — brings together within the compass of several articles various aspects of these special occasions.

Our cover photograph of the Lincoln Memorial in Washington, D.C., is by Charles Phelps Cushing, New York.

The Lincoln Memorial in Potomac Park was designed by Henry Bacon and dedicated in 1922. The heroic statue of President Lincoln was executed by Daniel Chester French (1850-1931), whose first commission was the well-known "Minuteman" located in Concord, Mass.

CO-EDITORS

Theodore C. Braun
1720 Chouteau Ave., St. Louis

Andrew Vance McCracken
297 Park Ave. S., New York

ASSISTANT EDITOR
Frances S. Smith

EDITORIAL ASSISTANT
Emily R. Johnson

DIRECTOR OF PROMOTION, ADVERTISING, CIRCULATION
J. Martin Bailey
1720 Chouteau Ave., St. Louis 3, Mo.

Mildred Chace
Pearl S. Hemingway
Mareta F. Kahlenberg
297 Park Avenue South, New York 10, N. Y.

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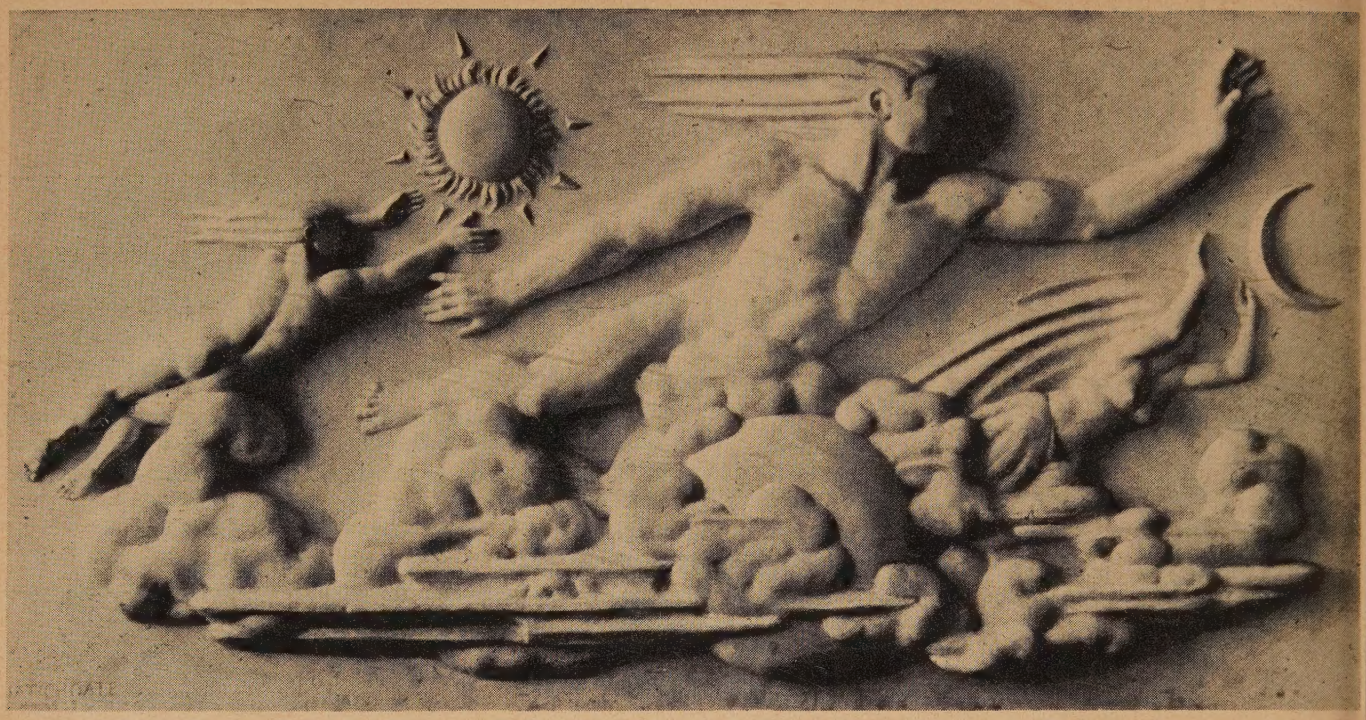

This Miracle Called Man

JEAN M. SLOCUM

HAS it ever occurred to you that the magnificent intelligence responsible for the miracle of moving, thinking, creative life displayed inestimable wisdom by so ordering and executing the nature of man's diminutive intellect as to endow it with curiosity?

Curiosity is the inexhaustible source of the question, "Why?" It is the factor of human intellect that will not be satisfied, the intangible element that makes us want to know, that makes us want to understand.

Successful Experiments

In combination with memory—another inexplicable and intangible aspect of the human intellect—it produces what we refer to as experience. First we question. Then we experiment on the basis of our questions. We store up, in a classified system, the successful experiments on the one hand and the failing experiments on the other. In the words of *I Thessalonians* 5:21, we "prove all things; [we] hold fast that which is good." By these means, each day for each of us transcends the day that has passed, and each generation progresses beyond the summit of achievements of the generation or age that has gone before it.

Just as a child wants to know what makes his toy work and proceeds to take it apart and tries to put it back together again, so scientists are pushing back the boundaries of the unknown, the unexplainable. Physicists and geologists, building on the body of knowledge to which Galileo and Copernicus contributed, are now able to explain the behavior and interaction of celestial bodies so successfully that man has now created and orbited his own satellites.

Curiosity has led these minds, even as it is leading others in the study of man himself. Medical science is saving and extending life. Biochemists are producing in test tubes the wonderfully complex, life-sustaining compounds that malfunctioning glands cannot produce and men live! Surgeons are transplanting and grafting and men live! This happens because someone wondered: "Why? What makes this thing work when that one doesn't?"

Man's increasing quest for knowledge about himself has taken many other forms. Historians have gathered and recorded a multiplicity of circumstances and events in an effort to determine their influences on the development of different countries and periods.

Power of Ideas

Social scientists and anthropologists, in their studies of past and present civilizations, are compiling a wealth of information about man not only as an individual but as a member of a group. And since man behaves according to patterned action in response to certain stimuli, psychology is providing new information on the mysteries of human behavior—why one individual differs from another and how that difference manifests itself.

Curiosity and the quest for understanding! They have led men in still other directions. Philosophy, for instance, is the study of ideas and concepts. In many respects, history and philosophy together provide the student with an understanding of "the power o

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Miss Slocum is dean of students at Skidmore College in Saratoga Springs, N. Y., and a member of the New England Congregational Church of which Dr. Carl Hermann Voss is the minister. Photo of limestone relief by Nathaniel Choate courtesy of National Sculpture Society, New York City.

We have created a complex and remarkable civilization, states the author. But life to be lived effectually must also have the undergirding of great ideas and a clear sense of rational-ethical direction. This in part is what Christianity provides for Miss Slocum.

ideas," of the ways ideas influence man and of his reaction to other men.

Although through the years man has achieved a remarkable understanding in these many areas and has been able to use that knowledge for his collective benefit, his quest, curiously enough, has been frustrated in one particular area. This is the area where knowledge of himself affects his positive human relationships, his search for peace rather than war, his search for healthy, happy, trusting cooperation instead of the tragedy of misunderstanding, conflict and divisiveness. In this basic area of knowledge of himself, man flounders.

Ultimate Question

We have moved from horse-drawn chariot through steam propulsion to atomic and nuclear energy. We have left the wheel on the ground and have taken to the air! The disintegrating atom sends submarines on globe-circling trips and will doubtless provide a better answer than present jet propulsion for air-borne space vehicles! These wonders we can accomplish, yet we cannot understand ourselves sufficiently to live at peace with one another!

In the final analysis we don't really need to sail under the North Pole icecap or fly to the moon! That is to say, we don't need to do these things in order to sustain life, either for ourselves or for each other. But we do need each other to sustain life. It's as though we have too much knowledge, know too much about too many things and are so busy learning about even more things that the sum total and goal of all this marvelous effort produced by curiosity is meaningless when it fails to answer that ultimate question: "Why? What for? What are we trying to prove? Will it in the final analysis be worth holding fast?"

Certain men, by reason of their curiosity and search, have discovered the secret of workable human relationships. Like philosophers and historians, these men have recognized the power of an idea. To illustrate, we need to remember that along with the many other evidences of man's quests for understanding, religion itself is one!

Moreover, there are many religions. The multitude of sects and denominations in Christendom are but a small portion of the world's religious picture. It includes the teachings of Brahma in Hinduism, the Buddha of Buddhism, Confucius and Lao-tzu of the Chinese interpretations, Moses of the Judaic tradition and Mohammed of the Islamic.

Shared Insights

In each tradition prophets, teachers—men and women who have had the gift of being able to "relate the particular to the universal" (to borrow a phrase from author Mary Ellen Chase)—have gathered to themselves certain other men. They, in turn, have gone out to interpret the message to still others. These others have, in their turn, contributed to the accretion of the ages.

The "symbol of word" has been supplanted by the "symbol of tradition" as men have shared their insights through mutually understood frames of reference. Cathedrals, temples and mosques have been built as testimony to man's search for meaning, for an understanding of himself in relation to his universe and other men. In each case the power of an idea has captured the imagination of men and has led them to their quest.

Christian Symbols

Our frame of reference is Christianity. The symbols of our beliefs have been providing man with insights and understandings for almost two thousand years. However long that may seem, compared to the four thousand years of Hinduism it is a very short span of time. There may be distress, unhappiness, poverty and misunderstanding among us, but try for a moment to capture the comparative circumstances in the Islamic-, Hindu- or Buddhist-influenced segments of this globe. There is a difference! Is there possibly a reason? Has your curiosity ever given you cause to wonder?

Yet we continue to make the same mistakes! We have only a partial understanding of ourselves and each other! Nonetheless we of Western culture, which springs from the Judeo-Christian religious root, have a greater life expectancy, a lower child mortality rate and are by virtue of our freedom of choice able so to employ our energies to produce more adequate food, more adaptable housing and clothing. We are able to sustain life with reasonable comfort and pleasure whether on a polar icecap or the arid sands of a desert.

Is it possible that the power of an idea played a significant role in steering the destiny of men born in the tradition of Western culture? If so, what is the power-producing idea that made the difference? What is the concept that released man's imagination, initiative and creativity in cooperative pursuit of dreams of freedom, democracy and mutual respect? What influence has turned man's mind from fear to hope, enabled one man to trust another enough to cooperate? What taught him to value the dignity of other men, to value his own integrity?

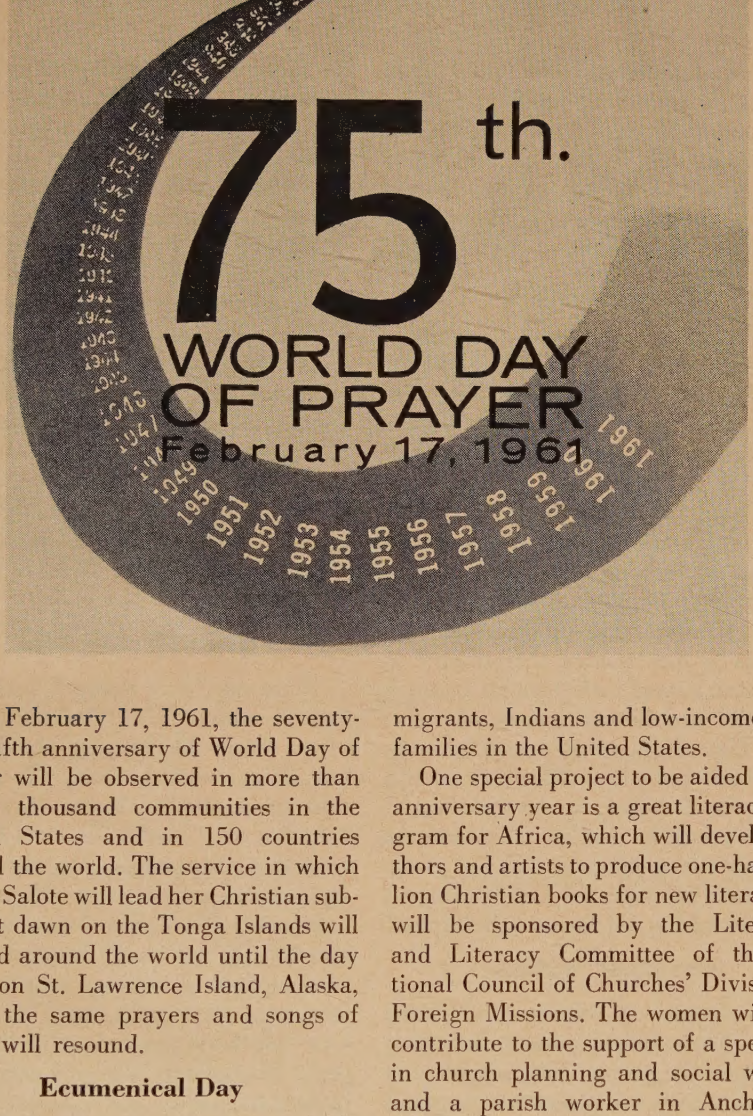
Transforming Idea

There may be an answer! A man once had the wisdom to say: "All things whatsoever ye would that men should do to you, do ye even so to them." This can be said in a simpler form, "Love your neighbor as yourself." Is it not conceivable that that simple idea has transformed a mighty segment of humanity?

It asks: "Are you your brother's keeper? Do you care? Is your type of love capable of valuing another's welfare, even above your own?" Have you ever calculated the impact of that concept? If you have, then you glimpse my intended meaning and perhaps know the "power of Christendom." I venture that you also hold the secret to the too often unsolved riddle of how man can learn to love and live not only with himself but also with other men!

Like many laymen, I am just another curious person. I am eager to understand. I want to know "Why?" And I must confess that through my church I have been curiously captured by the power of an idea that moves even at this moment to alter our interpersonal relationships.

I have discovered that if we can learn to trust one another and then help one another, there are no known boundaries to what we can accomplish. The ability to trust, however, depends upon man's capacity to value not himself but rather the other fellow. Only then can others dare to depend upon him!



On February 17, 1961, the seventy-fifth anniversary of World Day of Prayer will be observed in more than twenty thousand communities in the United States and in 150 countries around the world. The service in which Queen Salote will lead her Christian subjects at dawn on the Tonga Islands will be used around the world until the day closes on St. Lawrence Island, Alaska, where the same prayers and songs of praise will resound.

Ecumenical Day

The service, written by Sue Weddell, a former executive of the National Council of Churches' Division of Foreign Missions, is based on the theme "Forward through the ages."

This day of prayer for missions, first suggested by Mrs. Darwin James seventy-five years ago, has become one of the great ecumenical days of the church year, on which Christians are united in prayer and in contributing to interdenominational mission projects at home and abroad. The regular ongoing projects include contributions to the education of Christian leaders in eleven interdenominational colleges in the Orient; to Christian literature for women and children in Asia, Africa and Latin America; to the Committee on Friendly Relations among Foreign Students; and for a Christian ministry to migrants, Indians and low-income farm families in the United States.

One special project to be aided in this anniversary year is a great literacy program for Africa, which will develop authors and artists to produce one-half million Christian books for new literates. It will be sponsored by the Literature and Literacy Committee of the National Council of Churches' Division of Foreign Missions. The women will also contribute to the support of a specialist in church planning and social welfare and a parish worker in Anchorage, Alaska, under the administration of the Division of Home Missions of the National Council.

Prayer Fellowships for World Day of Prayer will be held in Kitwe, Northern Rhodesia; in Lima, Peru; Madras, India; Hong Kong; Zurich, Switzerland; and in thirty-two cities in the United States and Canada. International teams will take part in these fellowships, which are designed to help women of the churches consider together the relevance and power of prayer for the work of God's people in the world today, share a Biblical study of God's word and action in history, consider the crucial problems of the area and propose some concerted effort toward their solution.

In this year of our seventy-fifth observance of World Day of Prayer, two ongoing projects are celebrating their seventy-fifth anniversaries—Ewha Woman's University in Seoul, Korea, and Isabella Thoburn College in Lucknow, India. They are pioneers in education for women in the Orient, producing some of the great leaders in education, medicine, law and religion as well as builders of Christian homes. The motto of Isabella Thoburn, "We receive to give," is demonstrated in the useful lives of graduates who enter many types of service.

President's Message

Dr. E. M. Thillyampalam, an honored graduate of Isabella Thoburn, serves as its principal today. In her 1960 report to the Board of Governors she stated: "Old and new ideas must meet and mingle before a new India is born. Young people in India must attain their poise and try to preserve all that is worthwhile in our ancient history and at the same time prepare themselves for the new demands of this scientific age. In this college our aim is to instill our students with a spirit of loyalty to their country and to God as revealed in Jesus Christ."

The World Day of Prayer offering that goes to this great college is aiding not only students who will be leaders of India, but through them the future of India and her contribution to world peace.

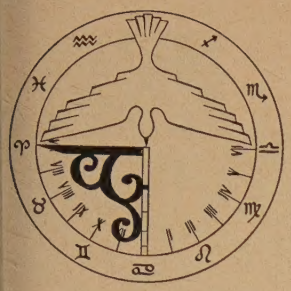
Ewha, the largest women's university in the world with an enrollment of five thousand, turns away over one thousand aspiring students annually. It is the only Christian women's university in Korea. Its broad program extends beyond the liberal arts and sciences to music and fine arts, education, law and political science, pharmacy and an eight-year course in medicine.

Dr. Helen Kim, the world-famous president, has made great contributions to the institution. She has led it since 1939 through the ordeals of the Japanese occupation and the exile during World War II. But now on its beautiful campus on the Han River, Ewha illustrates the spirit of the old Latin motto: "We take unto ourselves the strength of the obstacles we overcome."

MIRIAM L. EVANS

Miriam L. (Mrs. James M.) Evans, a member of First Congregational Church, Huntington, N. Y., is former director of Christian World Missions and World Day of Prayer for United Church Women. Illustration courtesy of National Council of Churches.

A Tithe of the Year



ALTHOUGH the season of Lent, beginning February 15, is an increasingly meaningful and creative period, bringing to full climax the Christian year, there was a time not long ago when its observance by non-Episcopal and non-Lutheran Protestants was not only a novelty but even a cause for suspicion. What is its meaning? There are many interpretations. Gregory the Great, who decreed that Lent be forty days not counting Sundays, had this to say on one Ash Wednesday in the sixth century:

"From this day unto the joys of the Paschal solemnity we, who through the past year have lived too much for ourselves, should mortify ourselves to our Creator during the tenth of the year through abstinence. When, most dear brethren, as ye are bid by the law to offer the tenth of your substance, so offer him also the tenth of your days." Christians have spent this "tithe of the year" in many different ways. "By using these days for deepening the devotional life," states the CC *Book of Worship*, "the faithful Christian is better prepared to enter into the sufferings of Christ, which are recalled during Holy Week, and into the joyous triumph of Easter."

The 1960 *Pastor's Plan Book* of the E and R Church defines Lent and then lists specific services for the observance: "Organize a church membership class . . . reactivate inactive members . . . preach on great themes . . . provide a place for sacrificial giving as an integral part of the Lenten program." All sources seem agreed that a disciplined observance of Lent—not primarily as a season of denial but as one for repentance and inward enrichment, the development of sensitive ethical awareness and of sincere gratitude to a gracious God—will provide us with the authentic affirmations, the transforming certainties and the assuring power we all so desperately require in these turbulent times.

The State of Education

BY tradition and conviction many members of the United Church of Christ are profoundly concerned about the state of education in the United States, particularly today's egregious educational deficiencies. We were therefore happy to read on January 17 in former President Eisenhower's budget for the 1961 fiscal year that "In the last few years it has become increasingly clear that the national interest requires an expansion of Federal activities in the field of education."

Priority recommendations in an expanded school-aid program, according to Dr. Frederick L. Hovde, president of Purdue University and chairman of President Kennedy's task force on education, include: Federal grants to the states for school construction, for raising the level of teachers' salaries and for institutions of higher education, which the institutions themselves would be required to match.

Irrespective of who sponsors this or any other Federal aid to education program, it will be bitterly opposed by so-called "states' righters," by Francis Cardinal Spellman and by other well-meaning people who will oppose any Federal aid to education because it costs money.

However, believing that Federal aid to education is no different in principle from Federal aid to railroads, highways, health, research and other public concerns, this co-editor agrees wholeheartedly with what the late Senator Robert A. Taft once said: "Federal aid to education is not new in principle. I do not believe the Federal Government can say it has no interest in education. We have a responsibility to eliminate inequality of opportunity. I do not believe we are able to do it without a Federal aid system."

This co-editor believes also with our forefathers that an intellectually competent citizenry—men and women intellectually disciplined and emotionally mature—is an imperative in our increasingly complex society. We therefore strongly support the proposals made by Dr. Hovde and we hope they will not be the victim of any complex of political factors.

"A New Generation"

THE gaiety and jubilation of inaugural week are past. Already proposals implicit in President Kennedy's eloquent and "Churchill-like summons" to combat tyranny, poverty, disease and war are on the agenda of Congress. The nation, under the guidance of a "new generation of Americans—born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage"—has settled down to the sobering task facing it with a pledge of energy, a demand for sacrifice and a promise of hope that inspires millions of people.

The next four years will be among the most critical in modern history. The great national and global objectives we strive for and pray for can be realized only under wise and committed leadership. The problems we face call for rare political, psychological and spiritual sagacity. Seldom if ever in the annals of mankind has a single individual been summoned to so Herculean a task and so tremendous a challenge. The gaze of millions around the world will be turned from this day forward toward President Kennedy with trust and hope, according to reports from world capitals.

To perform his task and to fulfill the world's high expectations, John F. Kennedy earnestly seeks and wholly merits the united and wholehearted support of all American people. We pray, therefore, that the President may be blessed with every needful grace both to understand and to deal with those impalpable yet revolutionary forces that have arisen in our generation and that he be endowed with wisdom sufficient to cope with every challenge as he endeavors to lead our nation and the entire world toward the new frontiers he envisions. This is the hour for creative leadership. avm

Anne Frank's

The Anne Frank house (center) now houses headquarters of the Anne Frank Youth Organization.

DAD, have you read Anne Frank's *Diary of a Young Girl*?" Tom, home for the holidays when he was still a freshman at Earlham College, asked his question in a way that indicated he had found a pearl of great price. I had to admit I had not read the book, nor did I have a clear picture of who Anne Frank was.

Spiritual Food

I had been weighed in the balance before and been found wanting in my son's evaluation of my reading habits. So, defensively, I said: "I cannot keep up with all the popular novels, paperbacks and periodicals and still have time for the spiritual food my over-secularized soul needs."

But he wouldn't let me off. "Nothing has ever fed my soul—my interior best self, if that is what you mean by soul—as has Anne Frank's *Diary*," he said. "I would have guessed from what I know of your deep sympathy for the Jewish people and their faith that you would have had this book heading your 'recommended religious book list.' "

"Tell me more!" I said. "Anne Frank's *Diary* sounds like a Hollywood scandal or a high-school sorority story."

"Dad, be serious. This book has cut me up inside like nothing else I have ever encountered. I read until 3 o'clock this morning, then lay awake until I got up, crying inside myself all the while. I'll never see a Jew again without feeling humility. I'll never hear the word 'Nazi' again without groaning. I'll never see a high-school girl again without thinking of Anne Frank's experience."

"That is quite a recommendation," I broke in. "I'll have to meet this Anne Frank."

That evening I picked up the *Diary of a Young Girl* and discovered the mind and heart of a girl as alive and alert and loving as any girl I have ever known. I too felt the shame of all the years of anti-Semitic prejudice practiced by all the little people of the world. I understood the fears and hopes of this haunted little group of refugees hiding in an Amsterdam attic. I saw the stars shine in their black night through the bright and beautiful soul of Anne Frank. I, too, read until 3 o'clock in the morning and lay awake until dawn, "crying inside myself all the while."

After reading the *Diary*, seeing the Anne Frank *Huis* was a must and so we included it on our recent trip abroad.

It was raining between periods of bright sunshine and blue patches of sky on our last day in Amsterdam before taking off for Paris and then Africa. My wife and I had completed our assignments save one. We wanted to see the Anne Frank house. The porter at the Schiller Hotel, who had the answers to all our questions about K.L.M. connections, Rotterdam trains and rates of exchange, also knew its exact location.

We took a taxi and whizzed through the wet streets along the canals, miraculously missing the bicyclers who domineer the streets in this city. The house faces a canal. It is squeezed in between other four- and five-story narrow Dutch façades. The first floor, which readers of the *Diary* will recall as the store, was being repaired and made into a general reception room and office for the Anne Frank Youth Organization.

Small Quarters

We climbed the flights of stairs to that false bookcase entrance to the hide-out *(see photo)*. An attractive girl in her twenties greeted us in good English. She was the hostess and guide and interpreter for foreign visitors. She took us immediately to the little quarters in which the two families and the dentist had lived. The rooms were even smaller than I had pictured them. Anne's room still has her collection of pictures on the walls. The markings are also there showing how the children grew during the years of their hiding.

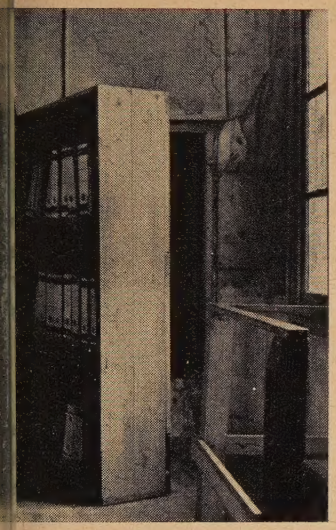
From the attic window we looked out at the church and I recalled Anne's delicate description of her feelings as she found security and release in Peter's love for her and her romantic idealization of Peter. I remembered, too, the deep, mature and inspiring world views that Anne developed in this little attic. Back in the Frank apartment we marveled at the ability of this group of people to live, cook, eat, exercise and survive in such cramped quarters.

As we went downstairs a man passed

Dr. Wagner, an E and R clergyman, is executive director of the Metropolitan Church Federation of Greater St. Louis. Photos by courtesy of the Netherlands Information Service, New York.

O. WALTER WAGNER

all to youth



Behind this false bookcase, stairway leads to the rooms where the Frank family hid.

us. We smiled to each other. In front of the house an English woman said to us: "Mr. Frank just went in." Dorth had not seen him, so we waited a few minutes in the hope that we might see him through a window. We were blessed beyond measure. He came out, brief case in hand, dressed in a light tan topcoat and soft gray hat.

Anne's Contribution

I could not resist: "You are Mr. Frank?" A warm smile lighted his face. He took off his hat and bowed to Dorth as we introduced ourselves. I said: "We have been mightily blessed by Anne's book, as have our sons." "Oh, thank you," he said. "I just arrived in Amsterdam and I always come here first."

As we stood there Mr. Frank spoke fervently about his mission, Anne's contribution to the youth of the world, her belief in brotherhood, in the capacity for love in all human beings, in the ultimate triumph of truth.

"This house is not complete, nor is Anne's work," he added. "We want it to be alive—not a museum. Anne's *Diary* is a link between young people all over the world." That we could see. As we talked a constant stream of young people went in and out of the house. They had a serious, dedicated expression. They were absorbing something of the spirit of Anne Frank.

Mr. Frank explained that the project has a board made up of Protestants, Roman Catholics, Jews and other sincere people. Its aim is to create a center that will contribute to good will and understanding.

"This house is, of course, a living memorial," he continued, "but my hopes are greater. Forgive me if I sound too hopeful, but wherever Anne's *Diary* is read, there young people can meet across faith lines. We all have one God and Anne's *Diary* can be the means of bringing us together. We must gather together people of one mind and one heart—people who are sensitive to brotherhood and peace.

"We are not organized but the forces of evil are. I hope Anne's friends around the world can identify themselves as kindred spirits. If Anne can help other young people to articulate their deepest aspirations, then it was not in vain."

I told Mr. Frank that I shared his idealism. "We must all work for the ending of prejudice and for universal brotherhood." "Anne," I added, "has fortified my faith and strengthened my willingness to witness. She solved the problem of communication. She simply drew up the shade at the window of her soul and we are cleansed."

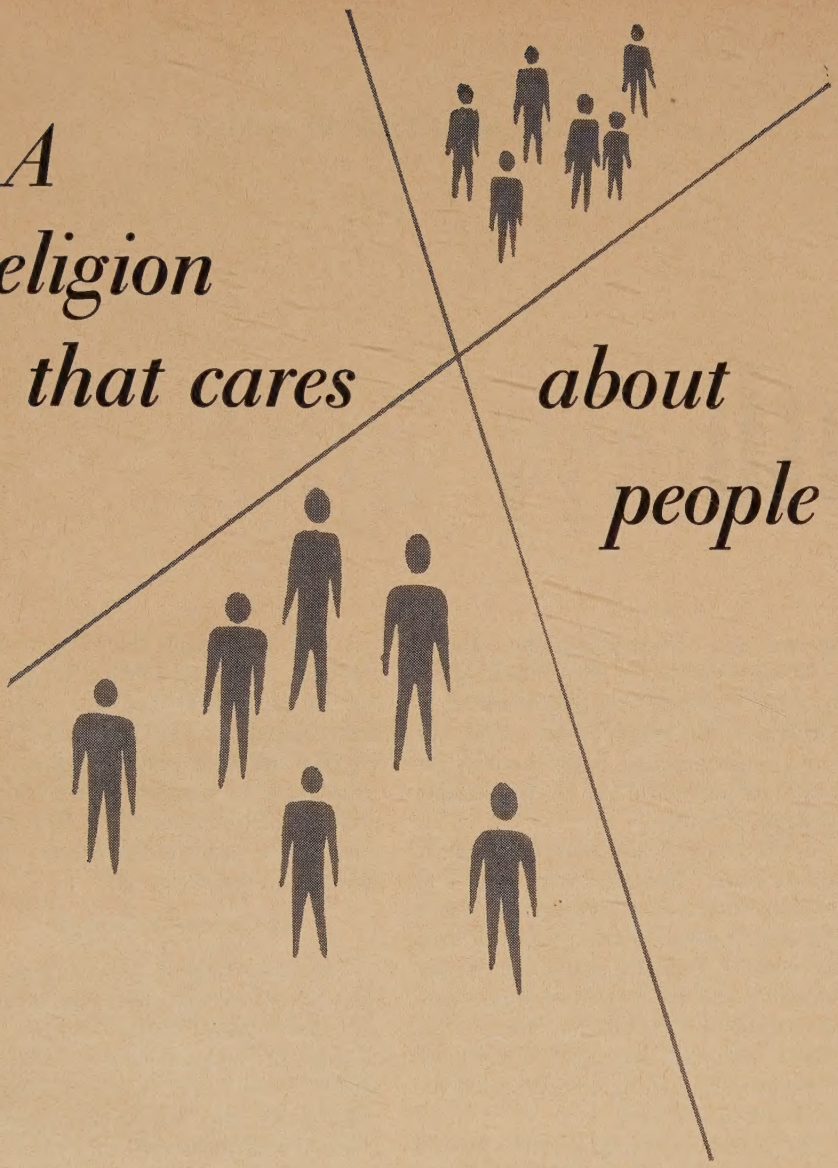
Ultimate Triumph

"What you feel of Anne's spirit, millions of others have felt. She speaks to our best interior selves and we have courage to be, courage to become." His kindly, quiet voice was speaking not only to us now but to his people in Dachau and Palestine. "She showed us that there is a Spirit that sustains us all."

We parted in front of the Anne Frank house, looking up at the blue patches of sky and the same church spire that lifted Anne's spirit for more than three long years. Anne bet her life on the ultimate triumph of the upward thrust in the soul of man. Such were her last entries when the storm trooper came.

She died in a concentration camp as did six million of her people. But Hitler and hatred do not have the final word. Anne's spirit lives, and out of this inestimable tragedy truth still triumphs. An ancient prayer is being fulfilled. Every true and beautiful word she spoke is treasured up and becomes an incentive to conduct by which the living honor the dead. "She speaks to our best interior selves and we have the courage to be, the courage to become."

A religion that cares about people



HERMAN F. REISSIG

IF YOU should be in a part of the world where the Christian faith is not well known (it might be in the United States as well as in Africa) and someone asked you to give a short description of your religion, how would you answer? You might, if you had some theological training, say that Christianity is based upon an event in history that began with the early Hebrews and came to a climax in Jesus of Nazareth.

I want, however, to suggest a simple one-sentence description of the Christian faith that would be important and true, whatever else you might say. "Christianity," you could tell the inquirer, "is a religion that cares about people."

This might be called the particular genius of the Christian religion: it is intrinsically and everlastingly personal. It is not a body of abstract truths or principles. It is not a religion of ideas. It is not a philosophical system. It does not, like Marxism, put primary emphasis on economic and political orders.

First, last and all the time Christianity is concerned about persons—an actual man, a real woman, a living child. If someone, not wanting his church to get involved in social problems, says: "I believe Christianity is a personal religion," the correct rejoinder would be: "Brother (Sister), how right you are! When Christianity moves away from the person it moves away from itself."

Look at the Bible! What is it? It is mainly a collection of stories about persons. Open it almost anywhere and you are reading someone's personal history. The Bible's definition of love is not really in the thirteenth chapter of *The First Letter of Paul to the Corinthians;* it is in the life of Jesus. The Biblical view of sin is not found primarily in Paul's theological formulations; it is presented in the lives of Adam, David, Peter, Judas, Paul.

The meaning of suffering? The Bible gives us personal answers in Job, Jesus and many others. Most of the psalms are personal cries of joy or pain, of adoration or gratitude. The Apostle Paul's highest flights of interpretation and speculation are always related either to his own personal experience or to the problems of the people to whom he wrote.

Personal Terms

The Bible does not represent God as "the first cause" or as "the ground of being." It speaks of God in such personal terms that Christians are often tempted to think of him as only an enlarged human person. And this God, when he wants to reveal himself in supreme and final fashion, enters our world, as the Bible says, "in human form."

This is the characteristic of the Bible that makes it such an exciting book. The reader does not flounder in a sea of abstract ideas; he reads dramatic sketches that are parts of a tremendous drama—the encounter of living persons with each other and with God. The Bible is so dramatic that it takes a kind of genius to make it seem dull.

This emphasis on the centrality of the person is highlighted in two stories told in *The Gospel According to Mark.* Walking through grain fields and being hungry, the disciples did a simple and natural thing. They broke off heads of grain, separated the kernels from the husks and ate. The day happened to be the Sabbath. Following along and watching the disciples were some Pharisees. The special function of the Pharisees was the upholding of traditions and institutions. Now witness the collision!

An elemental human need (hunger) collides with a tradition (the Sabbath). It should be remembered that in any society traditions, institutions and customs are important. They are not to be lightly disregarded. The question was: When a good tradition and a human

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Mr. Reissig is secretary for international relations of the Council for Christian Social Action of the United Church of Christ.

need collide, which has the right of way? The Pharisees said: "The tradition!" Jesus said: "No, the Sabbath was made for man, not man for the Sabbath."

This is terrific! This cuts deep! Jesus was saying in effect: God cares for persons. He cares for laws, social orders, institutions, customs only in so far as these serve the living man or woman. If the tradition stands in the way of satisfying hunger or any other real need of living persons, so much the worse for the tradition!

Deep Truth

Some people say Christianity is a personal thing—and think that that means it has nothing to do with social issues. But if they gave the matter a little more thought they would see that a religion that puts the person in the center—a religion, that is to say, that cares about people—will take social institutions far more seriously than any other kind of religion.

The other story told by Mark must, for our purposes here, be interpreted symbolically but this is legitimate because the symbol stands for a deep truth. The disciples had been having an argument about greatness. They were a little embarrassed when their Master asked them what they had been arguing about, because—as we know from our own experience—each one thought the qualities of a great person would be most like his own qualities.

The story ends with that reference, not to an abstract principle but to a person, which is so deeply characteristic of the gospel: "And he took a child, and put him in the midst of them. . . ." We can stop there without finishing the sentence because this action, with no words added, is a symbol of what our Lord was always doing. "Never mind your abstract arguments!" he always seemed to be saying. "Here is a person. Now what do you think?"

It was not right to eat with publicans and sinners. So said the time-honored custom. But here was a person—Zacchaeus! In the name of a person Jesus pushed the custom aside. One must not associate with Samaritans. So said the prevailing standard. But here was a flesh-and-blood woman of Samaria. Too bad for the conventional standard if it prevented him from giving her the friendship she needed! So, over and over again, from beginning to end and with a single-mindedness that made him the world's truest and profoundest revolutionary leader, Jesus put a person in the middle of the argument. The real needs of real persons—this is what a Christian keeps his mind on. Not just their spiritual needs! And not their material needs! All the requirements—spiritual, intellectual, material—of the undivided and indivisible person!

We may turn aside here to take account of the reader who may be saying: "Oh, that is not what I mean when I think of religion being a personal matter. I mean something—well, more like *private,* something that just concerns me alone, something that I think or believe or do without reference to other people."

Social Being

But of course that will not do at all. For no person ever stands alone. A person is by definition a social being. Without relationships he is not a person. All personal thinking is in some sense social thinking, since the materials of thought always include other people and their relationships. Almost all personal action is social action since almost no action is unrelated to other persons and to the society of which we are a part.

There may be special historical circumstances (such as the appearance of Socialist and Communist societies) that cause some people to be afraid of the term "social action." But, instead of agreeing not to use the words, Christians really ought to insist upon them. For the Christian faith cares about persons and persons are social beings. Therefore love for the person requires social action.

Let us see how this works out in dealing with some of our more pressing social problems. Every day the newspapers carry stories about something called "racial integration." The words are abstract. What lies behind them is intensely personal. If Jesus were to be present at some of the discussions white people have about integration he would probably leave the room and then come back leading a young Negro child, set the child in the midst of the group and say: "There! Now what do you think? Your segregated housing policies and your segregated church life hurt this child. They wound his spirit. The religion I gave you is a personal religion. Do you care about this person?"

One day recently I was one of four passengers in a small, privately owned airplane flying between Phoenix and Flagstaff, Ariz. The owner and pilot was a Negro. His 5-year-old son and I sat in the back seat. On the return trip to Phoenix the boy fell asleep, my arm around him.

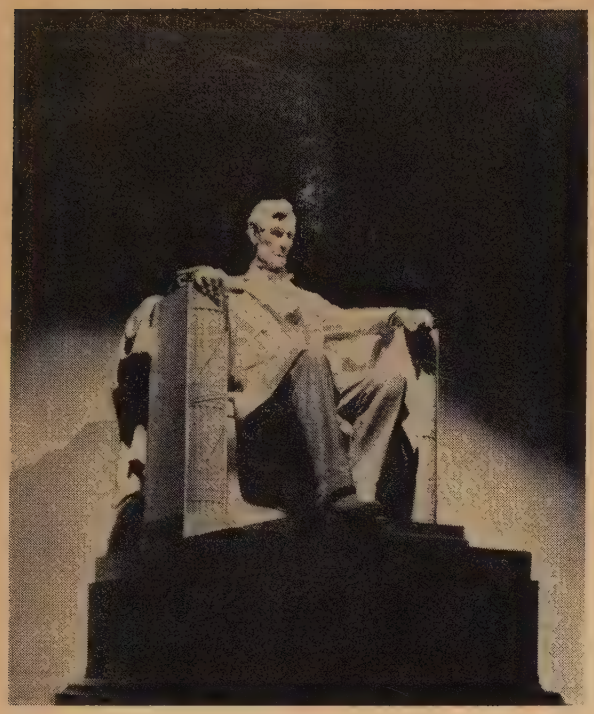
Attractive Child

A bright, attractive child with no notion as yet of the barriers erected on the basis of skin color. No bewilderment or scars inflicted by discrimination in his mind. I thought of New Orleans—where some people would not hesitate to spit in his face—and of all the communities in the United States where, as he grows up, a loveless, depersonalized religion would permit even Christians to deny him the rights they claim for themselves. I was grateful that Christian social action is fighting for the chance of this young person to grow up without being shut out from schools and jobs and housing areas because the fine man flying the plane has a dark skin.

"Foreign aid"—what a bloodless abstraction that is! Easy to demand that it be eliminated from the Federal budget or at least cut back so that taxes can be lowered! In Egypt I rode a horse across the desert toward the pyramids. The horse's "manager," perhaps 15 years old, ran along by my side and, with his incessant begging, gave me no peace. I was annoyed, wanted to be left alone to contemplate the pyramids. We had paid all gratuities in advance. I said "No" in every tone of voice from pleading to shouting, but the begging whine never stopped.

You and I would not have stopped either. Hunger in Egypt, as in so much of the world, is the common lot. The lad was doing the only thing he knew how to do in order to get a little more food or a pair of shoes for his bare feet. But tips do not help much. A loan or grant from my government to his government to help build a river dam or import a

(Continued on page 30)



Actions always

ROBERT J.

This perceptive article by Dr. Robert J. McCracken is published in connection with the observance of Race Relations Sunday (February 12) and the anniversary of Abraham Lincoln's birthday. We in the United States have made

THE race problem has become a world problem. The Western nations have lost their hold on Asia and Africa. There is a rising tide of nationalism all through the East. The colored peoples are in revolt alike against white domination and white exploitation. They are animated by a sense of national destiny and of solidarity among themselves.

Seeking Equality

They have confidence in the justice of their cause. They are seeking freedom and equality and are resolved to secure them. They are being wooed by Soviet Russia, which for reasons of its own desires to put an end to the leadership of the West in the East. There is no subject more urgent and crucial, unless it is the threat to civilization bound up with competitive experimentation in atomic fission.

For us in the United States the race problem is a domestic problem. It is particularly acute at this moment, as the South faces the responsibility of implementing the unanimous decision by the Supreme Court that racial discrimination in public schools is unconstitutional. A situation is developing that is fraught with danger and that could easily get out of hand.

Racial incidents in our country are the most telling point in the Communist propaganda against the United States. They are played up prominently in newspapers throughout the East. Readers of those newspapers identify themselves with such racial incidents. In our newly acquired role as political and moral leader of the West, the eyes of the world are upon us. We swear allegiance to the creed that all men are created free and should have equal rights and opportunities but we forfeit confidence, lose respect, arouse suspicion and even hatred by our treatment of our own racial minorities.

Begin to practice what you preach, we are told, or stop preaching what you do not practice, or stand condemned as hypocrites. Racial discrimination imperils our world leadership and plays into the hands of communism. After all, three-fourths of the world's population is colored. The Asian and African peoples will be convinced that a nation that seeks to lead the world in ways of democracy is qualified to do so only if that nation maintains a policy of equality for its own citizens.

At a college in Lahore, India, a student said to Norman Cousins: "Why do you insult the intelligence of the world by calling yourself a democracy when twenty million of your people are forced because of accident of skin coloration to live in slums, go to inferior schools and work at inferior jobs. Is this what you mean when you say that in a democracy the individual must be given every possible opportunity to develop himself and to fulfill his potential? Those are just stupid, dishonest words and you do no credit to yourself when you say them."

Strongest Impression

On a Sunday in Indianapolis, Neson Cornelius entered a restaurant near the Y.M.C.A. where he was a guest and sat down to await service. He was completely ignored. After a long wait the manager told him he could not be served. Rising to go, he said: "I am sorry. I have come a long way—ten thousand miles." On inquiry the manager learned he was from India and not, as he had supposed, an American Negro. He then urged him to sit down and be served.

The incident, one of several embarrassing experiences for Mr. Cornelius, led him to terminate his stay in the United States. He had been on an exchange program subsidized by the Ford Foundation, under the sponsorship of the National Council of the Y.M.C.A. He returned to New Delhi where he reported his impressions to his Y.M.C.A. board, which included Rajendra Prasad, President of India. Recounting the inci-

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Dr. McCracken is minister of the Riverside Church in New York City. Photo by Charles Phelps Cushing, New York.

peak louder than words

McCRACKEN

further advances in race relations during the past decade than were recorded since 1861. But a glance at the headlines of any newspaper will disclose how far we still have to go before we match creed with deed and practice what we preach.

dent he said: "I have had many pleasant experiences, many courtesies and generosities." But he added that his observations of discrimination against people of color made the "one impression that is breaking down all the other impressions I have of the United States."

Slow Progress

This is only part of the story. Mr. Cornelius may not have seen it but Norman Cousins was quick to point it out to the student body of the college in Lahore. The United States is on the way toward eliminating the evil of segregation. A slow but steady integration is taking place. Educational opportunities are increasing—and the Supreme Court decision has accelerated the pace.

Many states have prescribed penalties against job discrimination on racial grounds. The denial of the ballot box is being abolished. Negroes in the South are being elected and appointed to public office. In religion, science, the arts, sports they are making outstanding contributions and are high in the esteem of their fellow Americans. The progress is not fast enough or deep enough, but it is progress.

In this problem of race relations the churches are deeply involved. The Christian principle is unambiguous and crystal clear. There is no social issue on which the light of the gospel is clearer. There is no Christian argument in defense of racial discrimination! The emphatic, explicit teaching of the New Testament is that there are no inferior races, that God is the father of all men, that he has no favorites, that before him all are equal, that Christ died for all and in him there is neither Jew nor Greek, neither bond nor free, neither male nor female. Anyone who takes seriously the Christian interpretation of life will assent to the New Testament dictum: the brotherhood of man.

Writing from South Africa where racial tensions are sharp, Alan Paton, author of *Cry, the Beloved Country*, has this to say: "One thing we can be grateful for—it is getting very hard indeed for a Christian to think that God likes his race better than other races. A Christian may still like his own race better than others, but it is getting very hard to think that God agrees with him. And even if he does think that God agrees with him, it is getting very hard, almost impossible, to say it out loud."

Here is an issue about which the churches today are speaking with one voice. In every ecumenical gathering since 1928, segregation in the church of Christ based on color or race has been unqualifiedly condemned. The National Council of Churches, representing thirty-four denominations, hailed the Supreme Court decision as "a milestone in the achievement of human rights" and held that the ruling "gives a clear status in law to a fundamental Christian and American principle." Earlier, repudiating racial segregation, it had declared: "The principle of segregation is a denial of the Christian faith and ethic, which stems from the basic premise taught by our Lord that all men are created the children of God. The pattern of segregation is diametrically opposed to what Christians believe about the worth of persons, and if we are true to the Christian faith we must take our stand against it."

Similar Pronouncements

Individual denominations—Congregational, E and R, Methodist, Lutheran, Episcopalian—have made pronouncements of a similar character. The Southern Baptists voted to commend the Supreme Court decision "as in harmony with the constitutional guarantee of equal freedom of all citizens and with the principles of equal justice and love for all men." The convention called on Christian statesmen "to use their leadership in positive thought and planning to the end that this crisis in our national history shall not be made the occasion for new and bitter prejudices, but a movement toward a united nation embodying and proclaiming a democracy that will commend freedom to all peoples."

The Presbyterian Church in the U. S. took similar action in its General Assembly, its moderator declaring that "no artificial man-made class or caste can be justified before God." On this issue there is no difference of standpoint

(Continued on page 30)

BOOKS

CHRISTIANITY AND THE SCIENTIST

By Ian G. Barbour *(Association Press, $2.50)*

THERE has been much talk in recent years about the important subject of Christian vocation. Unfortunately too much of it has dealt with general principles. This book offers something different, namely a perceptive and informative consideration of concrete realities and in particular what it means to be both a scientist and a Christian. Quite obviously it is written by one who knows experientially what he is talking about—on both counts.

The book deals only with the basic physical and biological sciences, since companion volumes are planned for the social sciences and the technologies.

The scientist's life and work are analyzed in terms of his subject, his habitat and his goals. Three particular fields of endeavor are considered at length: applied science, where human welfare is the goal; research, which is the quest for truth; and teaching, by which science contributes to education. In all of these the scientist who is sensitive to human need and the demands of God encounters human values and problems that are significant and perplexing not only scientifically and intellectually, but personally, socially and religiously. Many of these involve competing demands. Thus there arise for him inescapable tensions, which, though they are not necessarily bad in themselves, threaten his professional and personal integrity and often force him to make extremely difficult choices and decisions.

A characteristic of this book, which should be commended especially, is its wholesome point of view and good sense. There is nothing religiously fanatical about it. The author (who, by the way, is an able physicist teaching at Carleton College) seems to feel, as did Dietrich Bonhoeffer, that to be a Christian means to be a real man, to do one's share of the world's work unobtrusively and honestly and with a keen sense of responsibility to God. The first responsibility, therefore, of a Christian who is a scientist is to be the best possible scientist, with all this implies.

The book is lucidly and interestingly written. It should be useful for discussion groups of various kinds, for vocational counselors, for all who are considering entering science professionally and for anyone interested in the actualities of the enterprise of science and its relation to Christianity.

Harold K. Schilling
Professor of Physics,
The Pennsylvania State University.

ALASKAN APOSTLE

By J. Arthur Lazell *(Harper & Brothers, $4.50)*

THIS is the biography of Sheldon Jackson, who served as a home missionary in the western United States and then went as the first missionary to Alaska. He established schools as well as preaching stations, but more than that he was a Christian statesman.

Jackson's concern for the spiritual side of Alaskan life aroused his interest in the total well-being of both "natives" and settlers. Many of the tasks he set for himself required great moral and spiritual courage, but he was thoroughly dedicated and fearless. He brought Alaskan needs and conditions to the attention of both churchmen in the States and governmental officials in Washington. He is credited with saving the Alaskan Eskimos from extinction and for founding the territorial school system, serving for some time as general education agent.

The book is intensely interesting. However, there are times when the reading is tedious because of the author's inclination to delve into side issues that, while doubtless important, tend to detract from the main theme. A definitive biography of this missionary statesman has been a long time appearing. This volume will fill the gap.

Stiles Lessly
Minister, Thomas Memorial Church, Chicago, Ill.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Special Memo*—Religious Affiliations—87th Congress

Congregational Christian

SENATORS
Bridges, Styles (N.H.)
Burdick, Quentin (N.D.)
Cotton, Norris (N.H.)
Fong, Hiram L. (Hawaii)
Humphrey, Hubert H. (Minn.)
Morse, Wayne (Ore.)
Prouty, Winston L. (Vt.)

REPRESENTATIVES
Battin, James F. (Mont.)
Berry, E. Y. (S.D.)
Chiperfield, Robert B. (Ill.)
Doyle, Clyde (Calif.)
Fenton, Ivor D. (Pa.)
Findley, Paul (Ill.)
Griffin, Robert P. (Mich.)
Hiestand, Edgar W. (Calif.)
Johansen, August E. (Mich.)
Judd, Walter H. (Minn.)
Keith, Hastings (Mass.)
Morse, F. Bradford (Mass.)
Mosher, Charles (Ohio)
Osmers, Frank C. Jr. (N.J.)
Pike, Otis S. (N.Y.)
Schadeberg, Henry C. (Wis.)
Sibal, Abner (Conn.)
Stafford, Robert T. (Vt.)
Younger, J. Arthur (Calif.)

Evangelical and Reformed

SENATORS

REPRESENTATIVES
Garmatz, Edward A. (Md.)
Saylor, John P. (Pa.)

Total: Congregationalists		**E and R**	
SENATORS	7	SENATORS	0
REPRESENTATIVES	19	REPRESENTATIVES	2

*Religious News Service

Protestants draft 10-year plan to aid migrants

DELEGATES to the recent conference in Washington, D. C., on migrant crop pickers exchanged forceful views for three days, listened to experts and emerged with a broad-gauge ten-year plan to help solve one of the nation's greatest problems.

Many Experts

The new facet of this conference lay in the fact that it was made up of two sets of experts—those who direct welfare, educational and religious work with migrants in twenty-four states, and state and Federal Government officials who seek through legislation to relieve the plight of these homeless wanderers.

This is the first time in the forty-year history of the National Council of Churches' migrant ministry that so many experts, from the point of view of geography and of specialized knowledge, have sat down together to reinforce each other. Specialists in welfare, agriculture, labor, transportation, education and health wrestled with the migrant problem together with officials of state migrant committees, councils of churches and of church women, denominational home-missions boards and the sponsoring group—the National Migrant Committee of the National Council of Churches.

In the end, the ten-year Protestant plan drafted by the 250 conferees calls on the churches to use every possible method to end deplorable working and living conditions of migratory agricultural workers and their families. Further, it calls on all responsible agencies of government, private agencies and the public at large to support every possible step that will aid these dispossessed people.

The plan was forged by fifteen conference work groups as the culmination of an unprecedented year-long "self study" by state and local migrant committees across the country. The study was directed by Galen R. Weaver, secretary for race relations of the United Church of Christ's Council for Christian Social Action, who heads the National Migrant Committee and who served as chairman of the conference. It will be given nationwide circulation as a study document in Protestant churches.

Its main recommendations ask the churches to push for legislation that will prevent child labor, give migrants a minimum wage and other social benefits, and grant the right to organize and to register crew leaders.

The churches are also urged to study the history of the labor movement and to cooperate with government agencies in educating migrants for other jobs.

Among other key recommendations in the proposed charter for migrants are:

(1) Education of migrant children is the responsibility of the public-school system. Federal aid should be provided but with no Federal control of teaching.

(2) Migrants should have access to all health and welfare services, with churches cooperating on referrals. The Federal Government should finance an interstate system of rest stops and provide government-guaranteed low-cost loans for housing.

Church Role

(3) Churches should assist migrants settling in one place and those facing problems of unemployment, housing, discrimination and disqualification from community benefits. They should provide interracial leadership, language classes, home visitation and other needed services.

(4) Churches have a primary responsibility to offer direct religious ministries of worship, Christian education and counseling, as well as to train local leadership and encourage denominations to include the migrant ministry as part of established local parish worship, study and action programs.

"The concept represents a giant step from the old idea of missions to the idea of the mission of the church here and now," declared Edith Lowry, migrant ministry national director. "Here is a religiously motivated movement using all available agencies in partnership to change conditions."

GERALDINE SARTAIN

Miss Sartain is a former staff member of the National Council of Churches. Photo of National Council service for migrants by Averill, Belle Glade, Fla., is by courtesy of the National Council of Churches.

The Light of the World

Lenten Meditation: I

O Thou who art the light of the minds that know Thee, the life of the souls that love Thee and the strength of the wills that serve Thee, help us so to know Thee that we may truly love Thee, so to love Thee that we may fully serve Thee, whom to serve is perfect freedom; through Jesus Christ our Lord. Amen.

WILLIS E. ELLIOTT

THE prayer appearing above serves to introduce *Jesus Christ, the Light of the World,* the World Council of Churches' booklet many of our members will study in small groups during the Lenten season. These words, which are also the theme of the next World Council of Churches assembly, form the subject for *United Church Herald's* annual series of Lenten meditations.

Church Year

It is part of the realistic wisdom of our faith to call darkness real and light even more real. This we dramatize in living the church year, our pilgrim feet journeying through dark valleys (Advent and Lent) up into radiant plateaus (Christmas-Epiphany and Eastertide). And we are learning the uses of Lent again not so much because of a nostalgic return to things ancient as because Easter alone, apart from penitential preparation, has become sentimental and naturalistic, and because our suffering age now demands such disciplines and sacrifices as Lent annually reminds us are part of being a committed Christian.

Consider the analogy of Christian marriage. For a decade the author began wedding communions with the words: "Against the blackness of his betrayal and in warning that you betray not him nor each other, your Lord Jesus Christ offers you . . ." If any of the crises and milestones of life is bathed in light it is the wedding ceremony. But the Christian insistence on seeing man's whole situation in each experience makes us aware that even in weddings all is not light, for "this new union of love" is entered into by partners who have records of breaking fellowship and potentialities of disobeying their highest vows.

Christian realism takes the measure of the light—and of the darkness. The Christian rite of matrimony celebrates Christ as the source of all true unity and joy, and prays for strength to overcome the seeds of separation from God, each other and the neighbor. Jesus Christ is "the light of the world"; that is one fact. The other is the enigma of intransigence in us and in the world—the darkness does not give up trying to overcome the light, though the light never gives up shining in the darkness (*John* 1:5).

The cross is at the center of Lent, but the darkness of betrayal precedes it. That most intimate communion of our Lord with the disciples that we call the Last Supper was riven, Judas broke away "and it was night."

The gospel is never just light. It is light in darkness.

Joint Commitment

The man and woman who kneel at Christ's altar have already betrayed him and the vow of union they now take will not insure against more betrayals. Surrounded by spiritual and material light, they yet represent the potency and potential of darkness. And if they have insight they will welcome the prayers of God's people and let the beloved community sustain their joint commitment to the Light.

Darkness and light, Lent and Easter, point to a deep contradiction within us, expressing itself in all human unions and societies as a mixture of aspiration and infamy. For this polarity early Christian teaching used military metaphors, as did late Judaism before it. Note, for instance, the moral and apocalyptic references to the war of light against darkness in late Jewish litera-

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Dr. Elliott is literature secretary of the Office of Evangelism, the United Church of Christ. The illustration is the aisle entrance window in Dr. Elliott's former church in Morton, Ill.

ture, the Dead Sea Scrolls and the Didache. In all wars, cold and hot, Christian realism arms the believer against malicious powers of darkness and warns that without warm faith and strong will he is certain to be confounded.

Believer's Victory

The hymnist who said, "Weak are the efforts of my heart and cold my warmest thoughts, but when I see Thee as Thou art I'll love Thee as I ought," knew that the seeing of the Lord as both crucified (face to face with darkness at its worst) and risen (gloriously triumphant in the light) is essential to the believer's victory.

A constellation of beckoning and threatening forces now faces American Christians, who must find a way to live above greed and fear. More than any other period of the church year Lent is a built-in "retreat"—one of those military terms meaning that the world has defeated us so that we must temporarily withdraw before renewing the attack.

If you and your church keep Lent this year, let it be because you are deeply convinced that the renewal of the church now so urgently needed depends on disciplined devotion, study, witness and service. Let it be because you are more aware than ever before that being a disciple means accepting a discipline, growing in love and learning about the meaning and purpose of life, maturing and obeying the Lord.

The forty weekdays of Lent reflect a pattern of privation in Scripture — the people of God forty years in the wilderness, our Lord's forty days of temptation and the forty black hours in the tomb before Easter. If life is to be affirmed at a higher level, it must be deprived at a lower level. Those who followed Moses deprived themselves of the fleshpots of Egypt; our Lord conquered megalomaniacal dreams; and God himself gave up his one incarnate life. In each instance the self or some aspect of it was considered disposable. This then is the nub of Lent, that its celebrants do without something in memory of him who did without everything, in penitence for betraying him who betrayed no one and in prayer that we shall have the courage to take his yoke upon us.

Real Sacrifice

Every giving and every giving up is a little dying but also a little new birth, a real sacrifice but a greater gain. For in the last analysis it is not something that is being denied the self, but the self itself being denied, renounced, abnegated in the interest of love.

A son of mine recently expressed surprise that I was not aware of the name of a certain disposable food container. He is growing up in a civilization that provides more and more disposables, half in the interest of convenience and the other half at the calculation of waste makers. A profit-centered civilization, in which the consumer is forever jabbed into considering his own self-interests, cannot view the self as throwaway.

Over against our standard of living and the common cultural sanctions stands Lent, the season of the disposable self, the annual reminder that life can be saved only by the losing of it and an annual opportunity to choose for oneself some gymnastic of the soul out of love for God and anxious, driven, suffering mankind.

Life's Balances

This series of four meditations seeks to speak to one aspect of the seasonal preparation for Easter, the theme of penitential restoration of life's balances. Life in the overbusy world throws us off balance so that we cannot lead lives "worthy of the calling" (*Ephesians* 4:1). And Lent is that spring training of the soul that begins with a doctor's examination in which the soul must be its own examiner. Socrates, noblest of the ancient pagans, said: "God orders me to fulfill . . . the mission of searching into myself and other men. . . . I do nothing but go about persuading you all . . . not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul."

Knowing Jesus, how much more motivation have we for facing ourselves and growing into God's will for us! But Lent is more than stocktaking. From its humble penitence one goes on to consider what life means and, more particularly, what living the Christian life entails. The disciplines of devotion, study, fellowship and witness. The integration of all these and the balances of devotion and action, listening to God and attending to man's needs, the Christian fellowship and the wider societies, welcoming the old and the new in the search for the true.

The aisle entrance window of Community Church, Morton, Ill.—appearing here and in the succeeding articles—will serve as a gathering symbol of these balances. The next meditation will deal with devotion and study, the third with the broadening and deepening of fellowship and the last with Christian tradition.

One Great Hour of Sharing

One Great Hour of Sharing is the principal observance of the annual United Appeal for Relief, Rehabilitation and Reconstruction through which major Protestant and Eastern Orthodox churches in the United States seek funds to carry on both denominational and interdenominational programs of assistance to people in need throughout the overseas world.

In the 1961 appeal—the thirteenth annual cooperative effort—most churches will celebrate *One Great Hour of Sharing* on Sunday, March 12.

More than $14,818,000 is sought through the 1961 United Appeal to sustain world-wide programs in more than forty countries to help people stricken by disasters, wars, political upheaval or economic disparity. Funds contributed in special *One Great Hour of Sharing* observances in tens of thousands of churches throughout the United States and in other offerings throughout the year will be used to send food, clothing, medicines and other relief materials overseas—to allay suffering among victims of floods, famine, earthquake and other natural disasters and to provide programs of assistance to poverty-stricken people in areas of endemic need.

They will sustain the S.O.S. program under which foods from U.S. surplus stocks—dried milk, wheat, corn, flour, corn meal, rice—are distributed free to the needy. Rehabilitation and resettlement of refugees also is aided through the United Appeal. By sharing we witness to our friendship for those across the seas.

The far horizons of the local church's mission

PURD E. DEITZ

THE far horizons of the church's mission can often be seen most clearly from one's own doorstep. It does little good to talk of what might be done in someone else's back yard if our own garden needs weeding, or to dream of heroic plans for large-size home-missionary projects when there is pioneering to be done in our own community.

Bold Pioneering

This year many church groups are studying the theme "Heritage and horizons in home missions." In the United Church of Christ we are heirs to a great tradition in home missions—the tradition of bold pioneering and courageous dedication to meeting human needs. This we would expect of people who place a high value on human freedom and dignity and who conceive of service as done in the name of Christ who had compassion for the multitudes. The witness of the gospel and its evangelistic fervor are never separated from the total mission to all of life.

When this is clearly seen as part of our heritage, then we begin to look for horizons with a special meaning to a ministry of service and compassion for human need. Do we recognize what is happening to our common life in America, and are we beginning to see what we must do where we are and with what we have, here and now?

Several major problems call for recognition and pioneering action by the churches. One is the mobility and rootlessness of so many of our people. Statistics on the percentage of those who move from one community to another are important, but they are not as impressive as the instances we know of uprooted families and their bewildered children, as well as their sporadic and indifferent church relationships.

These involve needs that cannot be met by the ordinary helpfulness of family and community ties, for the family is often isolated and there is no time or occasion for sound community relationships. These needs exist at all levels of society. Sometimes they are felt acutely by the family that must move because it is "on the way up"—being transferred from branch to branch of some large business. Families of men in military service, in construction work and in many professional and specialized occupations likewise are on the move, with no opportunity to put down roots.

The whole thrust of the movement to start new churches is in the direction of meeting their needs. Although partially motivated by the desire for growth and expansion in terms of numbers and places, its deeper motivation lies in the building of personal security, of abiding faith in a period of change, of the selection of Christian and enduring values.

Here is a horizon of personal needs intensified by rapid change in our society. It requires a new emphasis on what to believe and how to share our concerns and fellowship. It is necessary to start new churches of a new kind in a sense. They must be churches that do not place value on membership as a status symbol but exist for the sake of commitment to the gospel and a daring kind of mutual concern as disciples of the same Lord.

The horizon here is one of imaginative outreach. Innovations in organization and program for new churches—and perhaps also a change of location and type of building—must be accepted. It is reported that 15 per cent of new home construction is in the form of mobile homes, usually called "trailers." The very name of the home indicates its contribution to a feeling of instability, even when it is built on a foundation and has its own patio and garden. What kind of church can serve such communities and their people?

Public Housing

Or consider the people who live in the "high-rise" apartments of our urban centers. Whether this is a better way to live than the "suburban sprawl" may be open to debate, but the fact is that people are living there in both private and public housing projects. Land values tend to rise greatly in such surroundings and churches that are not already there find it too expensive to move in.

Is there some way to take the church into such apartments, to share the life of the people who live there and bring a message of security and permanence? Are penthouse churches a possibility? Or could services be held in apartments, as they are sometimes in homes, but on a more permanent basis? In the new film "The Procession," one of the sequences shows the Lake Meadows apartments in Chicago where some of these questions are raised. We must try to find the answers.

Another set of problems has to do with the changing social conditions in urban and rural communities. Here there is involved more than a continuing shift of population from country to city, or the reverse that is increasing the

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Dr. Deitz is general secretary of the E and R Board of National Missions.

This is another in the series of articles on the interdenominational home-mission study theme "Heritage and horizons in home missions." Other articles were by Donald L. Benedict, Gabriel J. Fackre and Joseph W. Merchant.

rural nonfarm population at a rapid rate. Despite the loss of agricultural labor, crops produced are greater than ever as mechanization leads to industrial farming with the consequent loss of the "family farm" and the development of a new kind of rural community.

The welfare of the farmer is a continuing national issue, and the church has a great opportunity to serve his personal needs. Those who are members of the 1960-1961 study groups are thinking about what kinds of churches can best serve agricultural communities and how they may adapt themselves to changing conditions.

Rural Development

The churches can pioneer in shaping new programs of national and local concern for the farm problem. The "ethical goals in agriculture" spelled out by the General Board of the National Council of Churches need implementing in denominational policy and through the town-and-country churches. The United Church of Christ has a committee on rural issues, sponsored jointly by its home-mission and social-action bodies, which is of unusual value in these matters. We are also interested in the relation of the church to rural community development, and in holding conferences and convocations on such matters.

It is useless to long for vanishing patterns of community life, as if they could be revived under the new conditions of urbanization. There is still plenty of open country in the United States, but the ease of communication in our electronic era has made it possible for urban ways of living and thinking to spread far and wide. This means considerable adaptation to new conditions and especially facing up to the demand for larger, but fewer, churches with programs and facilities comparable to urban situations. This will require tremendous readjustments for town-and-country churches, as well as interdenominational planning and cooperation on a greater scale than ever before.

For older churches on the rural-urban fringe there is also a new horizon of adaptation and growth. A filmstrip "The Church at Warren" indicates what may be done in such a situation. The requirements of the church's mission are brought very close to home in instances such as these.

On the urban scene the process of growth is also accompanied by the process of decay. Both processes are accelerating at a frightening rate (as indeed, all social change is being speeded up) and the church must not fail to see its implications for people and their welfare. Run-down, deteriorating neighborhoods make for deterioration in people, affecting their relationship with other people, their views about life and character.

When the community changes, the churches generally try to "follow their people"—an impossible achievement. In the meantime, they neglect the people moving in. As religious bodies churches profess high ideals, but as social institutions they tend to be conservative and protective, finding it difficult to meet new situations with new programs and new spirit.

Neighborhood Change

But here is a horizon that must be brought closer. What can a church do that has been engulfed by neighborhood change and is holding on by the sheer loyalty of its members who live miles away until finally there seems to be no hope of survival? But other people are still there and human needs grow greater —especially those intangible needs for dignity and opportunity, for simple human trust. Surely we can dream of ways to keep such churches as centers of worship and service for all the people, and use all available resources to preserve such churches.

The church has always sought to bring all people together in one family of God, and in America, with her tradition of having a place for all, this should be especially important. But in point of fact, despite a glorious heritage of interest in the welfare of Indian Americans and Negro Americans, the problem of wiping out segregation is one of the most difficult facing many of our churches. Here again the horizon is not impossible to reach. It is a horizon brought near in many, many places by the march of events that we have already outlined. Pressures of population movement have forced dark-skinned citizens out of segregated areas, bringing about a new state of things in America. This is related to world conditions also as a host of new African and Asian nations burst out of the old segregation enforced by colonialism to produce a new climate of interracial and intercultural relations.

The mission of the church certainly includes an obligation to establish a more inclusive fellowship. It is not limited to carrying the gospel to far-off lands. The missionary effort overseas is now dependent in large part on how we bear our Christian witness to our neighbors here at home.

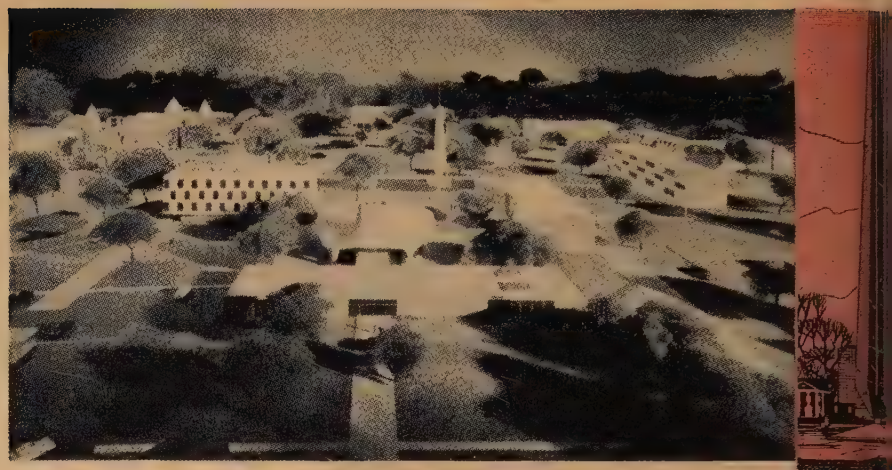
Mutual Confidence

This can be done in many ways, but perhaps the most telling are those that involve face-to-face relations in many aspects of the program of the church. Many experiments are being tried—some of community service to show that the church believes in human rights and dignity regardless of color or social standing.

We need to know a great deal more about the best ways of doing these things, for they are not as simple as is sometimes supposed. Despite the best intentions, our efforts are often rebuffed, and we find ourselves surprised to learn that the wall of segregation does not vanish at the first attempts to pass through it. Minority groups often have their own feelings about such matters and much patience is required. But it is possible to develop skilled and experienced leadership in these areas and to build mutual confidence and cooperation.

We shall need to learn more about how to build interracial communities, how to establish truly integrated churches, how to bridge the gap between the traditional types of Christian expression and unfamiliar types that appeal more to the groups we want to reach. One or two attempts, however honest, cannot be expected to change the prejudice and patterns of years. But we cannot give up. As it is expressed by Paul in *I Timothy* 2:4, God "desires all men to be saved and to come to the knowledge of the truth." This is our mission, which must be put in action right where we are.

C. N. SKIDMORE



OLIVET COLLEGE

Training Leaders for Tomorrow's World

In June 1955, Robert H. Towne was valedictorian of his high-school class in the small community of Morris, Conn. In his "farewell address" to the James Morris School he spoke confidently of the future.

The people of Morris thought of Bobby as a "good, all-round boy." He was a good student and a popular varsity athlete. He was a conscientious worker, a leader in scouting and an outstanding Pilgrim Fellowship president in the Morris Congregational Church. Now he was on his way to a large Northeastern university and his future did, indeed, seem bright.

Twenty months later Bobby was back in Morris, bereft of his confidence and reconciled to a future of little more than hired-hand work on local farms. He had failed to adjust to the vastness and pace of university life.

Today he is a senior at Olivet College, Olivet, Mich., finishing work for a Bachelor of Science degree and a teaching certificate for secondary education. He has been on the Dean's List for high scholarship and is contemplating graduate work toward a master's degree.

Bobby is frankly surprised at the sharp turn of events in his life. "Considering the record I had," he says honestly, "I never expected any college to give me another chance . . . especially when I discovered that, in many ways, the work is harder here."

Bobby is openly appreciative of the small-campus environment, which is consistent with his personal background. At this juncture, however, he is relatively unaware of the extent to which his story and the story of his college coincide.

In the introductory section of the Olivet College catalogue there is a statement of purpose declaring that "Olivet is a Christian college of the liberal arts and sciences . . . committed to a policy of the widest freedom of inquiry . . . and to the boundless implications of the Christian point of view."

Thus a small college acknowledges more than a century of higher education in traditional and functional relationship with the church. But these outward expressions fall far short of telling the real story of Olivet College. They do not convey the drama of those decades when the college-church relationship fell under withering abuse in the inevitable transition from emphasis on traditional values to the search for contemporary relevance. Nor do they convey the excitement of the rise toward new achievement, which today is being realized not in spite of but because of the continuing church relationship.

Ten years ago Olivet College was incredibly close to ruin! It had been all

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This article is the first in a series on our church-related colleges. Mr. Skidmore is a resident of Lakeside, Conn.

Left: drawings of proposed campus development. Below left: students B. J. Fulmer and Bobby Towne. Below: Olivet's president, Dr. Gorton Riethmiller.

Our church-related colleges are moving toward an era of unprecedented national importance . . . and they are rising to the challenge with an unprecedented competence.

but "given up for lost" by many of its most ardent supporters after the failure of a bold, but financially ill-fated, experiment in tutorial teaching. Understandably demoralized, deprived of formal accreditation and with enrollment dropping perilously below the 100 mark, the college found itself suffering academic and economic wounds almost beyond endurance. The courageous little college floundered briefly amid whispers of impending doom, then started uneasily on the long road to recovery.

Today, under the able administration of Dr. Gorton Riethmiller, now in his fourth year as president of Olivet, confidence and integrity have been renewed and the recovery of the college is virtually assured.

Significantly, the survival of Olivet College is attributable, in large degree, to the uninterrupted support of the churches of the Michigan Congregational Christian Conference and to the rampant world tensions that have given new stature and meaning to the role of the church-related college.

During the past few years the college has designed a master plan for campus development and community service. Indebtedness has been eliminated and an outstanding faculty has been placed on a "responsible salary schedule." Enrollment has reached an all-time high.

Under the capable guidance of Quentin Bogard, director of development, the master plan is moving rapidly toward tangible accomplishment. Funds are available and ground has been broken for the first of several new campus buildings. Major grants have been received from the Mott Foundation and the Relm Foundation, and the Congregational Christian Board of Home Missions has made a substantial grant to the college endowment.

According to Dr. Morris Boucher, acting academic dean of Olivet, the academic standards of the college are "more than satisfactory." In sharp denial that the "one more chance" admissions philosophy constitutes a lowering of standards, Dr. Boucher says: "We still believe there is real value in challenging the individual. Regardless of the record, any serious student deserves a chance to meet the institutional standards. Our job is to offer that chance in the best academic context, with full understanding of the individual's special talents and needs. Certainly this does not comprise a lowering of standards, but it is best accomplished in the environment of the small, church-related campus."

As for the future, the objectives of Olivet College are consistent with its Congregational heritage. "What is required," says Dr. Riethmiller, "is a new respect for leadership through the deliberate training of leaders. In larger institutions students are often merely spectators—attending, observing but not participating very much. Here the students participate. They have ample opportunity to practice leadership, to understand what it means and to experience the problems leaders face. Our chief goal is to prepare our students for citizenship in a democracy."

This is the imperative purpose of our church-related liberal-arts colleges across the nation today. In sharp contrast to the many influences toward individual reliance on political, social and economic institutionalism, these colleges provide an ethical and intellectual orientation to personal responsibility in human affairs. Their validity is founded in the knowledge that religion and citizenship are as inevitably bound together as the church and state are necessarily separated in a democratic society.

During the recent year-end holidays, Robert H. Towne became engaged to Beryl Jean Fulmer, an Olivet coed from Basking Ridge, N. J. Soon they will take on new responsibilities in some community where Mr. Towne will be teaching in the high school. How well he teaches basic principles to another generation of Americans—how well Bobby and "B.J." confront their own personal destiny—will depend largely on how well Olivet College has been reunited with its own peculiar destiny.

LETTERS

Berea, Ohio

TO THE CO-EDITORS:

There are many values in *United Church Herald* for which we are deeply grateful. By far one of the most outstanding articles ever published in the *Herald* is the one by Dr. Nels F. S. Ferré, "This is the time of decision," appearing in a recent issue.

Here is the greatness of the prophet's utterance. Here is morality come alive. No one, clergy or laity, with any convictions at all can read this article and not know the dangerous weakness of America and the potential greatness of America, which yet lies ahead.

I am sure that I express, for many, not only deep gratitude but a true, humble admission that such a tremendous power as sweeps across those two small pages of Dr. Ferré's message is the power by which we are called, before which we tremble and in which we dare stand. This is the message of the church. Let us be thankful to this great Christian for clarifying it for us in such a tremendous way.

Richard E. Matera
Minister,
First Congregational Church.

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Naugatuck, Conn.

TO THE CO-EDITORS:

Dr. Nels F. S. Ferré is guilty of some mighty fuzzy thinking. In "This is the time of decision" (*United Church Herald, December 29, 1960*) he sees, as one of the "two possible escapes from world catastrophe," that "communism will sweep the world." Does he really mean that this greatest of catastrophes is, indeed, an escape from something lesser?

That our society needs a moral reappraisal and reawakening, I am sure few will deny. And this is the real theme of Dr. Ferré's message. But he appears to have been carried away by his own breast beating to such an extent that this message is smothered in a flood of phrases some of which might well have been lifted from *Pravda*.

I am not frightened by what Dr. Ferré has said, but it is frightening that he has said it.

E. Leonard Borg

I appreciate Mr. Borg's frank letter. I am indeed keenly aware of possible world destruction within a few years. In a short time the small nations will have control of destructive powers to a degree beyond the safety of human society.

At their recent meeting some scientists, notably C. P. Snow, talked of the almost predictable nature of this destruction unless we find a way on a world scale to control this new-found power. From the angle of history Toynbee points out that whenever two major powers keep arming against each other accumulatively, explosion has followed. Granting that we live in a qualitatively new situation and that history cannot be predicted, nevertheless it seems necessary for responsible leaders to envisage possibilities.

My own understanding is that we are disastrously threatened, and realistically I can see only two ways out. The external and internal pressures on a defensive capitalist society might cause it to crumble suddenly, leaving international control of the terror that threatens us in the hands of the Communist countries. In this case we should have avoided world destruction but as Christian leaders we should have the unimaginable task of maintaining Christian confession and of leavening social and political motivation within the powers of the Christian faith. I have no illusion as to the difficulties and dangers involved in this way of escaping world catastrophe.

The second way, which obviously is my hope and goal, is that the Christian forces dissociate themselves from capitalist ideology and strike out confidently for a social, economic and political order that envisages true democracy and that makes world peace its immediate goal. The Cleveland Conference on World Order sponsored by the National Council of Churches and the Camp David approach through constructive negotiation for disarmament and international controls represent in my opinion the Protestant witness. . . . On the international scale, the World Council Commission at Saint Andrews voted 98-1 for goals such as doing away with the cold war and admitting Red China to the United Nations. . . .

My first hope and aim is spiritual repentance and renewal in our own deteriorating society, but such renewal now cannot come apart from a resolute facing of God's will for the whole world while there is yet time.

The theological foundations for my views on this and on both war and property are spelled out with care in my book Christianity and Society. *From the depths of my life I urge all Christians to become aroused to this issue and to trust God's grace by which alone we can have the new age beyond world destruction.*

Nels F. S. Ferré
Abbot Professor of Christian Theology,
Andover Newton Theological School.

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Evansville, Ind.

TO THE CO-EDITORS:

I have appreciated the feature "Christian preaching from unexpected pulpits" in recent issues of the *Herald*. . . .

Recently the Evansville Council of United Church Women appointed a committee to study the question of encouraging attendance at movies such as "The Ten Commandments," "Ben-Hur" and other great productions. Through announcements in local bulletins . . . the committee hopes there will be sufficient patronage that the attention of the public will be directed away from the "grade B" movies, which theater managers have had to accept to meet expenses.

Ruth (Mrs. L. E.) Stahl
Bethlehem E and R Church.

Day of Prayer for Students

On Universal Day of Prayer for Students, February 19, the World Student Christian Federation calls upon all Christians to pray for students in Africa, Asia, Australasia, Latin America, Europe, North America.

Let us pray also for professors who bear the difficult task of teaching in a revolutionary age; for research workers and technicians; for the authorities who are responsible for the sound administration of universities; for the university in its task of preserving, increasing and communicating knowledge, in its concern to cooperate with society.

Let us pray for all student movements, both national and international, that they become not instruments of power and domination but means of peace and service. Let us come before the throne of grace with prayers for the Student Christian Movement on every continent, and for those who have dedicated their lives to student work. Let us bring before God our concern for the divided student world.

Single room for chemistry lectures and experiments is inadequate.

E and R men to help provide funds for adequate science facilities

A GOAL of $30,000 to help provide for adequate science facilities at Southern Union College in Wadley, Ala., has been set by the Churchmen's Brotherhood National Board as its 1961 project.

Southern Union, a two-year coeducational Christian college offering courses in liberal and practical arts, is affiliated with the Congregational Christian College Council. In its thirty-eight years more than 1,500 young people have attended this junior college, chiefly because of its location. The majority of its students would not have had the advantage of even two years of college were it not for the ready accessibility of this school.

Southern Union was adopted as the 1961 project in recognition of the great need of the school. It is trying hard not only to survive but to improve all of its facilities and to qualify for accreditation. But the project is also a personal tribute to Southern Union's president, Dr. Walter A. Graham, former national director of the CC Laymen's Fellowship. During his term of office as director, Dr. Graham became well known to the Evangelical and Reformed as well as to the Congregational Christian churches and laymen. Theodore Schwalm of Lancaster, Pa., president of the National Churchmen's Brotherhood, is a member of the Southern Union College board of trustees.

J. KENNETH KOHLER

The accompanying photograph shows the present inadequate one-room facilities for study and experimentation in chemistry. Plans call for a new two-story wing to be added to Elder Hall, the main administration and classroom building on the campus. There will be two new rooms for chemistry classes—a lecture hall and a laboratory—and two new rooms for study and experiments in biology, botany and zoology. The goal set includes not only the cost of the new construction but also the necessary furniture and equipment.

Although most of the funds for the project will be raised on Laymen's Sunday, on October 15, 1961, when Evangelical and Reformed laymen will occupy the pulpits in many of their churches across the country, contributions will be accepted at any time and from any individual or congregation interested in such an important and timely project. Checks may be made payable to the Churchmen's Brotherhood and sent to the Churchmen's Brotherhood office at 1720 Chouteau Avenue, St. Louis 3, Missouri.

The selection of Southern Union as the Churchmen's Brotherhood 1961 project marks the second time that agencies of the United Church of Christ have shown their interest in this college. The National Women's Fellowship of the Congregational Christian churches has included $50,000 in its Woman's Gift budget for 1960-61. This will help pay for a new library to replace the present outgrown library building. The CC Board of Home Missions has voted to guarantee the two-year Women's Fellowship pledge, and plans are already under way to begin immediate construction of the needed new building.

The improvement of the facilities at Southern Union College is part of a ten-year development program launched by the board of trustees in 1959. Two projects have already been completed and dedication ceremonies held. These were the addition to Pilgrim Hall, the women's dormitory, and a complete renovation and enlargement of Kimball Hall, the men's dormitory. These two projects involved an expenditure of over $57,500. The ten-year goal calls for funds totaling $987,000. Of this, $202,000 was pledged during the first year and one-half of the campaign.

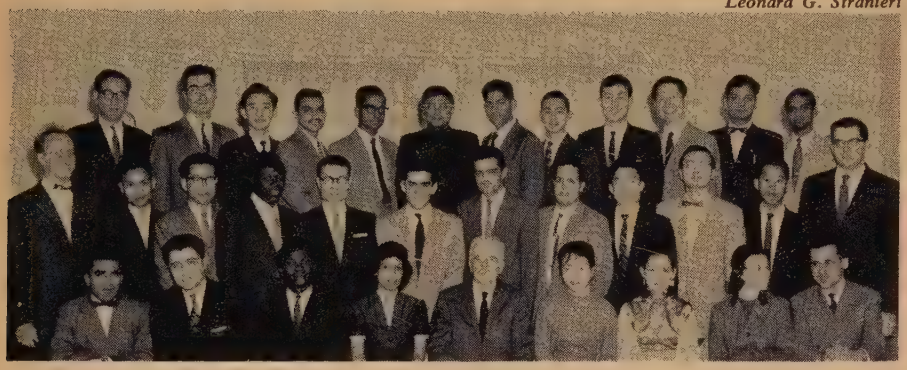
The Churchmen's Brotherhood project last year pledged $33,000 toward building a chapel at Fellowship Center in St. Louis, Mo. At this writing, approximately $23,000 of the pledge has been received and additional gifts are expected during the winter and spring months of this year.

Dr. Kohler is executive secretary of the Churchmen's Brotherhood of the E and R Church. Photo by Robert Graves Studio, Alexander City, Ala.

NEWS WITHIN THE UNITE

MASSACHUSETTS CHURCH ENTERTAINS FOREIGN STUDENTS

Leonard G. Stranieri



FORTY-FIVE students representing eighteen foreign countries *(see photo)* participated in the tenth annual International Sunday program at First Congregational Church in Shrewsbury, Mass., last month.

Responding to a written invitation extended by the minister, Dr. Robert Merrill Bartlett *(front row, center)*, students from Worcester Polytechnic Institute and Clark University, both in Worcester, Mass., attended the morning service, went to the homes of members for Sunday dinner and in some instances returned to the church in the evening for an informal question-and-answer meeting with the young people. The services on International Sunday are planned so as to be as acceptable as possible to representatives of all faiths. Four students are chosen to participate in the leadership: one to read scriptures drawn from three or four major religions, one to give the prayer on brotherhood and peace, and two to speak briefly on some phase of international brotherhood. This year Sumitra Gandhi, granddaughter of Mahatma Gandhi, read a prayer compiled by Dr. Bartlett from Gandhi's writings. This prayer will appear in a new book, *Prayers for American Youth*, to be published this fall.

Writing to the minister to express his appreciation of the day's experiences, a student from Pakistan commented: "Such happy moments create enduring friendships among members of various communities and nations. This truly is the need of our time." Commented a Japanese student: "This is the best day I have spent during my three months in the U.S.A."

MINISTERS AND WIVES TO VISIT HONDURAS

A "PREACHERS' AIRLIFT" to Honduras has been announced by Stanley H. Wilke, St. Louis, director of Church Tours, Inc., a joint project of the Department of Missionary Education (E and R) and the E and R Churchmen's Brotherhood. Nine clergymen and their wives will be flown to Honduras in July for a ten-day get-acquainted tour of E and R missions in that land. The program will include a three-day retreat with the entire mission staff (presently numbering twenty men and women) for an intensive program of study and renewal.

Leaving Miami on July 19, the group will make its headquarters at the mission center in San Pedro Sula, second largest city in Honduras, where the E and R Church has been at work since 1921. In addition to the original mission compound there are a large downtown church staffed by Honduran nationals, an Evangelical Center across the street, the Pablo Menzel School and the new Normal Institute. From San Pedro the group will make excursions by bus or private car to other mission centers, such as the banana camps at La Lima, the clinic and church at Concepción Del Norte, the congregation and clinic at Pinalejo and the congregations and schools at Yoro and Progreso. Three communities in which mission work has only recently been initiated will also be visited if time is available. These are Villanueva, Pimientia and Potrerillos.

The first clergy travel seminar to Honduras was held in 1957, when twelve clergymen and six wives made the trip under the leadership of Dr. Jerome J. Fussell of Philadelphia *(see photo)*. Incidental to the main purpose of these tours are the many interesting opportunities to become acquainted with a beautiful and important section of Central America.

The cost of the ten-day tour—from July 19 to July 29—will be $195 from Miami and return. There are still vacancies on the tour roster. Inquiries may be directed to Stanley H. Wilke, Department of Missionary Education, 1720 Chouteau Ave., St. Louis 3, Mo.

MICHIGAN-INDIANA SYNOD COMMISSIONS MISSIONARIES

MICHIGAN-INDIANA Synod recently commissioned its first full-time missionary couple as agricultural missionaries to India. Karen and Douglas Schneider, members of St. Paul's E and R Church, Chelsea, Mich., are to serve in Bhawanipatna in Orissa Province, India. They are due to reach India in mid-February.

A graduate of Michigan State University, Mr. Schneider spent two and one-half years at Eden Seminary, while his wife was working at the Evangelical Deaconess Hospital. During his first furlough, Mr. Schneider hopes to be able to complete his seminary training and to qualify for ordination to the Christian ministry. This additional preparation, he believes, will considerably broaden his usefulness on the mission field.

Participants in the commissioning service, shown in the photograph, are *(left to right)*: the Rev. Henry G. Kroehler, Jackson, Mich., president, Michigan-Indiana Synod; the Rev. Arlan E. Schlundt, Richmond, Mich., pastor, St. James E and R Church; Muriel Heid, Detroit, Mich., chairman, synodical committee on international missions; the Rev. Paul M. Schnake, Chelsea, pastor, St. Paul's Church; Mr. and Mrs. Schneider; the Rev. Paul H. Grabowski, Chelsea, pastor emeritus, St. Paul's Church; the Rev. H. Telfer Mook, Boston, secretary for India, American Board of Commissioners for Foreign Missions; Dr. Allen O. Miller, Webster Groves, Mo., Professor of Systematic Theology, Eden Theological Seminary; the Rev. Emanuel J. Soell, Port Huron, Mich., chairman, synodical committee on church and ministry.

ASSISTANT TO CHRISTIAN EDUCATION SECRETARY APPOINTED

LOREN WALTERS of Philadelphia, Pa., has been appointed assistant to the executive secretary of the Board of Christian Education and Publication (E and R), according to an announcement by the Rev. Ralph P. Ley, Waukesha, Wis., president of the board.

In his new capacity Mr. Walters will represent the Board of Christian Education and Publication at denominational and interdenominational meetings and will assume certain other tasks that the executive secretary is normally called upon to perform. At the same time Mr. Walters will continue to direct the leadership education and field work programs of the denomination in which he has been engaged since 1947.

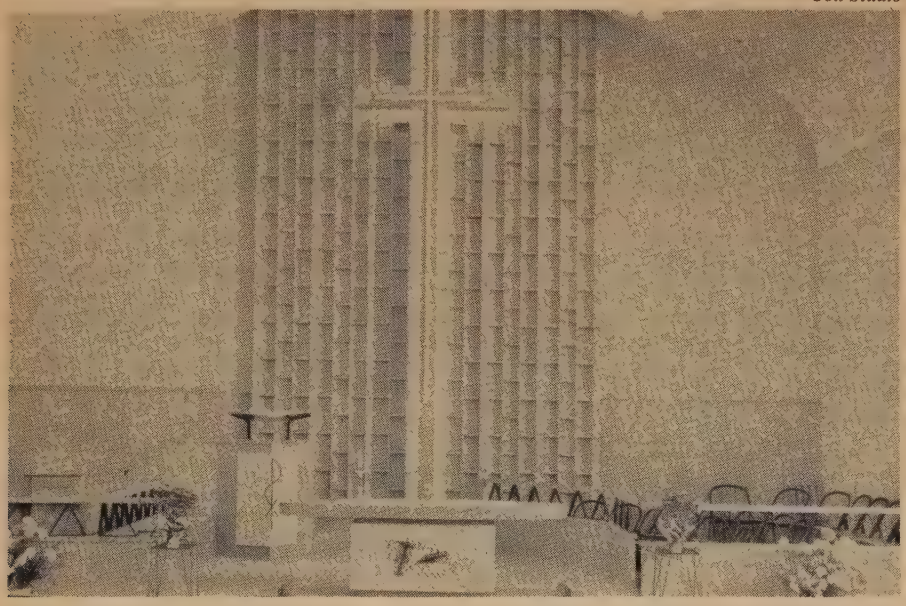
Dr. Ley states that the appointment of an assistant has been made necessary to relieve the Rev. Franklin I. Sheeder, executive secretary of the Board of Christian Education and Publication, who is heavily involved in responsibilities connected with the merger of the homeland agencies of the United Church of Christ of which the Evangelical and Reformed Church is a part. Specifically he is concerned with bringing together the extensive programs of the Division of Christian Education of the Board of Home Missions (Congregational Christian) and of the Board of Christian Education and Publication of the Evangelical and Reformed Church. These two groups already have many joint projects in process and their work will be completely unified, once the Constitution of the United Church of Christ goes into effect.

Prior to joining the staff of the Board of Christian Education and Publication, Mr. Walters was responsible for the material aid projects of the Commission on World Service of the Evangelical and Reformed Church, with headquarters in St. Louis, Mo. Before entering full-time church work he was a teacher in the elementary and junior high schools in Detroit, Mich. Mr. Walters' office is at 1505 Race St., Philadelphia, Pa. He and his wife are presently residing at 1900 Pennsylvania Blvd. in Philadelphia.

Continued on next page ▸

IOWA CHURCH DEDICATES UNUSUAL CHANCEL

Cox Studio



THE Community Congregational Church of Manchester, Iowa, has recently rebuilt its chancel *(see photo)* as the first step of a long-anticipated building program.

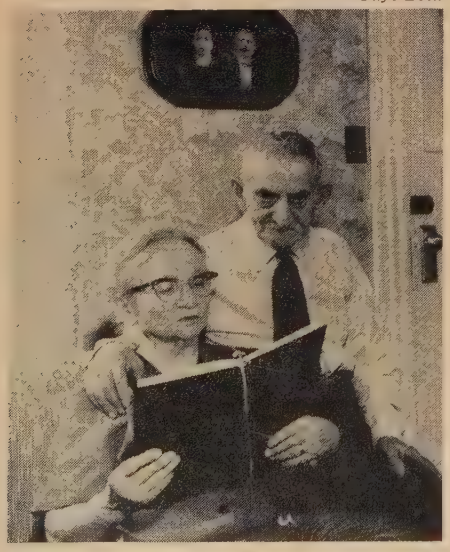
The large cross lifts the eye of the worshiper, while the free-standing communion table is placed so as to indicate the gathered nature of the congregation. "I have long been a believer in the central free-standing communion table as a symbol of the free-church tradition," comments the Rev. W. Thomas Applebee. "My study at the Deering Eastern Pastors' School deepened this as I came to understand that the earliest Christian liturgies were developed around a very simple table."

The traditional emphasis on preaching has been increased by moving the pulpit to the rear of the chancel where the Chi Rho symbol of Christ juts out against a background of white tile, emphasizing the prophetic function of the preacher. The pulpit Bible is held on a plexiglass bookboard where it is easily seen. A new piano and choir pews have been added since the photo was taken.

The congregation, which observed its centennial in 1956, is planning to continue its building program in 1961 by adding an educational wing for preschool children and a modest complex of offices. Capital funds for these projects were pledged in a drive conducted by the Church Finance Advisory Service, a department of the CC Board of Home Missions.

HUNGARIAN COUPLE OBSERVES 68TH WEDDING ANNIVERSARY

Gaye Zold



MR. and Mrs. Joseph Molnar *(see photo)* of Pittsburgh, Pa., are this month celebrating the sixty-eighth anniversary of their marriage. They are members of the seventy-year-old First Hungarian Reformed Church of Pittsburgh, which they helped to organize in 1890 and which today sends *United Church Herald* or *Reformatusok Lapja,* the Hungarian-language church paper, into every home.

The elderly couple—he is 90 years old and she is 85—maintain that their firm faith in God has brought them through the trials they have had to face in life. Whenever things became bleak, they say, they got out their hymnal and sang with all the fervor they could muster. Then their difficulties seemed less forbidding. They never let a day pass without reading from the Bible and their Hungarian prayerbook.

The Molnars were born in Hungary. She, the former Susan Peti, came to this country in 1887; he arrived a year later. They met in Pittsburgh. They have five children, twenty-one grandchildren and twelve great-grandchildren.

CHURCH DISPLAYS LENTEN SYMBOLS

THE unusual Calvary-Easter display placed in front of Faith United Church of Christ (E and R) in Cincinnati, Ohio, throughout Holy Week last year *(see photo)* was an effort on the part of the congregation to dramatize the events of Good Friday and Easter and to bring them forcefully to the attention of the community.

Faith's pastor, the Rev. Donald T. Calvert, shown standing in front of the Calvary symbols, believes it is just as important to give public emphasis to the death of Christ and to the fulfillment of his mission through his resurrection as it is to announce his birth at Christmas time. In this way, he believes, people will learn to honor the man Jesus as well as the baby Jesus and in so doing will come to a fuller understanding of his unique role in the Christian drama and his significance today.

CONGREGATION PROSPERS WITH A GROUP MINISTRY

Seattle Times

FAUNTLEROY Community Church (Congregational), one of the fastest-growing congregations in Seattle, Wash., with a membership of 1,360, has been demonstrating the advantages of a group ministry. The church's three ministers *(left to right)*, the Rev. Donald S. Lamka, the Rev. Franklin W. Kelsey and the Rev. Dr. Ernest A. Yarrow, all serve on an equal basis.

The system of co-ministers was established in 1955, when Mr. Lamka was asked to share the ministry with Dr. Yarrow. More recently, Mr. Kelsey, founding minister of the Congregational church at Eastgate, Wash., was invited to join the team as "minister with portfolio in education." The call to Mr. Kelsey pointed out that each minister "is a co-worker in the total life of the church and fully accountable to the congregation or its duly delegated authority."

The advantages of the group-ministry plan, it has been pointed out, are that the church obtains higher-caliber ministers, the team ministers provide stimulation for each other and the system gives a wider diversity of pastoral services. Also team members can minister to each other, for there are times when they too need a minister.

"A minister ought to be a minister to all the congregation," Dr. Yarrow said, "not just the preacher in the pulpit, an administrator, a minister in charge of youth or stewardship, or a counselor. He should practice a total ministry."

CHURCH FEDERATION HONORS CHAPLAIN SCHULTZ

THE Rev. Harold Peters Schultz, E and R clergyman of St. Louis, was honored as the Ecumenical Man of the Year by the Metropolitan Church Federation of Greater St. Louis at its recent annual meeting. Dr. Schultz has for many years played a leading role in the work of the Church Federation's Department of Religion and Health.

The citation read at the federation meeting listed these specific contributions: (1) his pioneering leadership in hospital missions, first through his personal service as hospital chaplain and later in securing a staff of chaplains to work under Church Federation auspices in all of the city hospitals and those state hospitals located in the city; (2) publication of *Comfort and Strength*—a series of four-page leaflets written primarily for the sick and the shut-in and available on a subscription basis; (3) creation of the first medical-theological student fellowship, which meets regularly to help students in medicine and theology develop a team approach to their professions; (4) initiation of an annual physician-clergy conference that has helped develop understanding and cooperation between the two professions; (5) initiation of a pastoral counseling center under Church Federation sponsorship, through which thousands of troubled parishioners have found new health and hope; and (6) organization of pastoral in-training groups to help pastors improve their counseling skills.

A graduate of Elmhurst College and Eden Theological Seminary, Dr. Schultz was ordained to the Christian ministry in 1931 and has devoted his entire professional life to a specialized ministry to the sick. He has also worked in close cooperation with the E and R Board of National Missions and the Board of International Missions. The photograph above shows Dr. Schultz *(at right)* in animated conversation with three E and R leaders: *(left to right)* the Rev. Oliver C. Hotz, pastor of the Community Church, Blue Island, Ill.; the Rev. Theodore H. Van Dyck, executive assistant, Commission on World Service, St. Louis; and Henry Tani, director of youth work, Board of Christian Education and Publication, Philadelphia.

NEWS of the WORLD

BRITISH CHURCHES PUBLISH NEW BIBLE TRANSLATION

THE YEAR 1961, which marks the 350th anniversary of the publication of the authorized King James Version of the Bible, will see the birth of a completely new translation—*The New English Bible.* The New Testament portion will be published jointly by Oxford University Press and Cambridge University Press on March 14. The *Herald* will soon publish a critique by Dean Luther A. Weigle.

This new translation in current English was undertaken by the major Protestant churches of the British Isles and is the work of a group of distinguished scholars appointed by those churches. Like the *Revised Standard Version,* which appeared in the United States fifteen years earlier, it takes into account the great increase in knowledge of the Bible and the Biblical era that has resulted from modern scholarship. Textual criticism has also advanced, enlarging man's knowledge of the Greek language as it was in the time of Christ. The new translation employs contemporary English that is clear and natural but not self-consciously modernistic.

Prof. C. H. Dodd, one of the most eminent living New Testament scholars *(right, in photo),* was chairman of the New Testament translation panel. He is also director

Oxford Press

of *The New English Bible* undertaking as a whole. Chairman of the Joint Committee of the Churches is the Bishop of Winchester, the Right Rev. Alwyn Williams *(center).* At left is the Rev. J. K. S. Reid, secretary of the Joint Committee. In the United States, the Cambridge and Oxford publishing houses will issue a cloth-bound edition of the New Testament for $4.95.

CHURCHES SUPPORT CHRISTIAN PROJECTS IN JORDAN

AN Evangelical and Reformed clergyman was the preacher at the Christmas Eve service held on the Field of the Shepherds near Bethlehem in Jordan. He was the Rev. Theodore H. Van Dyck, St. Louis, executive assistant on the staff of the E and R Commission on World Service.

The worship service, held under the auspices of the Jerusalem (Jordan) Y.M.C.A., was attended by about two thousand pilgrims who crowded the enclosure where according to tradition the angels appeared to the shepherds that first Christmas night. English and Arabic were the two languages used in the service. The choir of the Arab Evangelical Episcopal Congregation at Jerusalem led the congregation in singing well-known carols.

On Christmas morning Mr. Van Dyck preached the sermon for the American Church, which meets in the Jerusalem Y.M.C.A. He was in Jordan in the course of an extensive trip that took him to many places in Europe and the Near East where the Commission on World Service—working through Church World Service of the National Council of Churches, and through the Division of Interchurch Aid and Service to Refugees of the World Council of Churches—is engaged in relief of human suffering.

Photo illustrates an interesting World Service project Mr. Van Dyck visited near the village of Muhai in Jordan. Here an ancient Roman reservoir is being emptied of the sand and debris that have accumulated through the centuries so that it may provide water for some two thousand people living in the immediate area. The basic structure was found to be in good condition except that new plaster was required to seal the walls properly and prevent leakage. World Service provided the supplies.

VIDE CHURCH

DR. CHARLES MALIK TO TEACH IN UNITED STATES

United Nations

DR. CHARLES MALIK of Lebanon, former president of the General Assembly of the United Nations, has been appointed professor in the School of International Service of the American University, Washington, D. C. He will also be associated with the department of philosophy and religion.

The initial appointment is for the remainder of the current academic year and next year. Dr. Malik's lectures for the spring semester on "Philosophical issues in world politics" will be open to selected students from all Washington-area universities. At the faculty level Dr. Malik will chair a seminar in the same field, which will be interuniversity in character.

The United Presbyterian Church in the U.S.A., through its Board of Christian Education and the Commission on Ecumenical Mission and Relations, is aiding in the financial arrangements to make it possible for Dr. Malik to teach at the university. He left Lebanon to come to the United States in mid-January. Now on leave from the American University in Beirut, he served last year as visiting professor at Dartmouth College, Hanover, N. H., and at Harvard University, Cambridge, Massachusetts.

A member of the Greek Orthodox Patriarchate of Antioch, Dr. Malik was a consultant at the Evanston Assembly of the World Council of Churches in 1954. He was a member of the Lebanese delegation to the United Nations from 1945-1954 and 1957-1959. Photo shows him presiding over the thirteenth session of the United Nations General Assembly in 1959.

ASIAN RURAL LEADERS COMPLETE SPECIAL TRAINING

FOUR pastors from Formosa, a Korean chaplain and a Korean Y.W.C.A. worker made up the first class of specially trained Asian rural leaders to graduate from the Southeast Asian Christian Rural Leaders' Training Course at the Tsurukawa Rural Institute of the United Church of Christ in Japan.

The nine-month course, focusing on the rural church, rural life and agricultural methods in Asian settings, is the only program of its kind offered in Southeast Asia. The students were enthusiastic about the course, pointing out that although 75 per cent of the churches in Korea and Formosa are rural, pastors assigned to these churches have had no experience in rural evangelism.

The training course grew out of the Southeast Asian Christian Rural Leaders' Conference held at Tsurukawa in 1956, which recognized the need for a cooperative approach to special training for rural evangelists. The course received a grant for its first year from the World Council of Churches. Money for scholarships was contributed by Japanese and American Christians. Students or their home churches paid travel expenses.

For the 1961 course, beginning in April, eighteen applications have been received from the Philippines, Thailand, Malaya, Formosa, Korea, Indonesia and

Japan, according to Toshi Kimata, co-director of the training course and director of the institute's research department. The Tsurukawa Rural Training Center, located on a thirty-acre tract of rolling uplands outside of Tokyo, is an institution of the United Church of Christ in Japan and is related, through the Interboard Committee for Christian Work in Japan, to eight cooperating denominations in Canada and the United States, including both branches of the United Church of Christ.

Religion That Cares

(Continued from page 11)

herd of milk cows—that might help make it ultimately unnecessary for the boy to demean himself by begging. Christians, as Christians, do not begin by being either for or against foreign aid. They do, however, care about that Egyptian boy and about millions of persons even worse off than he. When they discover that the most effective way to give such persons a chance is to support national and international programs for economic and social development, they give their support, not because they want government to do it but because they are in earnest about helping people.

Consider the problem of adequate housing. We can take one of three main attitudes toward it. We can be indifferent and uninterested—except, of course, that we want a good house for our own family. Or we can take a very lively interest in trying to protect the role of free enterprise in building homes (just so government, especially the Federal Government, doesn't move too far in this area!).

The third approach consists neither of indifference nor of abstract arguments about the proper functions of private enterprise and government. It begins with people —actual, flesh-and-blood people. It sees them by the millions in our great cities living in houses and neighborhoods that are not good for people, especially children. It is concerned about them, passionately concerned. Since obviously our country does not lack for the basic wealth or the know-how, those who care will demand that the abominable slums be eliminated and without too much delay.

If private enterprise will do it, let it be done that way. If private builders will not or cannot do it, let it be done through government action. What matters here is not an economic theory. What matters is people. Jesus would say: "Stop debating economic and political abstractions! Here is a child!"

This, then, is the reasoning and the motivation that move Christians to social action. It's not a predisposition toward some economic doctrine. It is not a zest for political action. It is precisely not an undervaluation of the individual's worth and development. It starts with the person, never forgets the person and is ready to do whatever needs to be done in the service of the person. Social action in the churches takes personal religion seriously.

Some who have agreed up to this point may still have a reservation. "Very well!" they say, "agreed that if we care about people we must pay attention to social practices and institutions. But let the church limit itself to teaching the faith and providing the motivation. Action should be left to individuals."

This objection has some validity. Putting Christian conceptions of love and justice into everyday practice is mainly the job of those engaged in the everyday life of the world: physicians, businessmen, lawyers, politicians, engineers, educators. The churches cannot do this by adopting resolutions or by "taking a stand." But discovering where and how Christian conceptions apply is not so simple, as every serious Christian layman must know.

The problem of world peace is a good illustration. After twelve years of specialization in this area I am ready not just to admit but to assert that if I am to make a Christian contribution to peace I need more help than I can get from sermons, however good they may be, or from my own studies and experience. I need just the kind of help my church and my denomination can give me—if they are organized to do it.

Who are the people who have done some good thinking about international problems? What are some of the best reading materials in this field? What is being said by Christian leaders who have had wider experience than I? If I am wise I shall want my own conclusions subjected to examination by other minds. If a committee in my church or a council in my denomination has recommendations I would be glad to consider them.

One would think any serious Christian would feel like saying to his church: "I don't pretend to know all by myself how to be a good Christian in today's world. Bring on your studies, your resolutions, your discussion meetings! I need all the help I can get." And if we as Christians can agree to speak and act together, good! But if not, each one can select from the help offered by his church whatever appeals to him.

This social action secretary is anxious to say one more thing. Years ago a great Presbyterian leader was talking about home and foreign missions. "The church," he said, "does not have missions. The church is the mission." Exactly so! A church without the missionary impulse is simply not a Christian church. It's a club.

Just so with social action. Call it by some other name if we must. Incorporate it into the life of the church in whatever form seems most effective. But let us be clear about it! The Christian religion cares about the person—the whole person, every person, wherever he lives, works, plays. Whatever hurts or helps the person is the church's business. It follows that the church that does not analyze and help to improve social practices and institutions is not a Christian church. It does not seriously care about people.

Louder Than Words

(Continued from page 13)

among the churches, Protestant or Roman Catholic. They have condemned racial discrimination as unjust and unchristian and have claimed equal rights and opportunities for all, without any restrictions or disabilities based on color. An integrated church in an integrated society is the declared policy of American Protestantism.

But actions always speak louder than words. The pronouncements of the churches, if they are not implemented, become mere generalities. The plain fact of the matter is that Christian profession has not become Christian practice. Racial equality is recognized in theory but it is not deemed possible or expedient in specific situations. Segregation is more pronounced and more entrenched in the Protestant churches of America than in any other of our social institutions.

So far from hastening integration, they are hindering it. Not more than one-tenth of one per cent of American Negro Christians are members of integrated churches. The same general average holds for Japanese, Chinese, Indians, Mexicans, Puerto Ricans. Howard Thurman tells of hearing a Mohammedan say in an address before a young people's society in a Christian church: "Allah laughs aloud in his Mohammedan heaven when he beholds the Christian spectacle of the First Baptist Church white and the First Baptist Church colored."

I was in the South not long ago addressing a Presbyterian synod. One of the ministers, referring to segregation in the churches, said to me: "This is what makes hypocrites of us." North and South, we are saying one thing and doing another. In fundamental attitudes we are quite definitely non-Christian. The result is a kind of moral dry rot. It eats away at the bases of Christian belief. It burdens the conscience and induces a paralyzing sense of guilt.

It especially does so in the case of ministers and teachers. They speak and meet with no response or they speak and encounter opposition or they do not speak at all. It plagues them to think of William Lloyd Garrison's declaring: "I am in earnest. I will not equivocate; I will not retreat a single inch; and I will be heard." There is no doubt about it—in the living example lies the stupendous power. Actions always speak louder than words!

What then can we do? We ought to ask ourselves in regard to racial issues what being a Christian really means, what our ultimate beliefs are. The greatest contribution we can make to the improvement of racial relations is having and acting upon the mind of Christ. It is in the spreading of the spirit of Christ for whom the fatherhood of God and the brotherhood of man were basic that hope for the future lies.

This has practical implications for our personal and family life. We should culti-

vate associations and friendships with members of other races. It is important for understanding that we should know each other, and we cannot know each other if we never meet or if we meet only in brief, casual, formal ways. Unless we are willing to act like Christians toward those of other races, often in defiance of social prejudice, we shall not succeed in breaking down social or legal barriers.

This is an area where everybody can do something. We may feel helpless about the international situation but the race issue is one where relations are personal, where responsibilities are immediate, where example is more convincing than argument.

Frederick Douglass in his day was reputed to be as able a man as was ever born a Negro slave. He went to Abraham Lincoln distressed over some points in his policy. When he came away he was in a state bordering on ecstasy. It was not because, having had it explained, he agreed with Lincoln's policy. It was for another reason: "He did not let me feel for a moment that there was any difference in the color of our skins."

This has practical implications also for our community and church life. Everything should be done that can be done to encourage the different racial groups to confer together, to work together, to worship together, to join hands in overcoming the evils of discrimination. Especially in the church we must practice as well as preach racial equality. Not only membership but office should be open to all, the only qualification being character and capability. In the house of God distinctions of race or class count for nothing. By its very constitution a Christian church must strive to break down every barrier that separates men and women and unite them in a fellowship of love and service.

The Christian church exists to bring men to God's way—the way of world fellowship. The day of adventure is not done in a world where the call comes to every Christian to challenge race antagonism with the ideal of the kingdom of God, in which differences of class, caste and color are transcended in a higher unity. The danger here is of sentimentality. The need is for conviction that issues in sustained action.

One Sunday in the early Reconstruction days General Robert E. Lee went to church. At that time Negroes had not yet been required to withdraw into their own churches. As communion was about to be celebrated a Negro went forward to the altar. The white Christians were confused, resentful and remained in their pews. Then General Lee rose, walked up the aisle and knelt beside the Negro. Example is more convincing than argument. Actions always speak louder than words. Across the centuries Jesus inquires of us: "Why do you call me 'Lord, Lord,' and not do what I tell you?"

OBITUARIES

MRS. BERNICE E. BAUR, wife of the Rev. Karl F. Baur, pastor of Trinity E and R Church, Lexington, Mo., died December 14 at the age of 57. For ten years she served as children's worker on the Committee of Christian Education of Kansas City Synod, and with her husband ministered in Kansas and Missouri churches. Her husband and a daughter survive.

CARL G. F. BOSCH, Jefferson City, Mo., a member of Central E and R Church, died January 1 at the age of 60. Mr. Bosch was the treasurer of Kansas City Synod and had represented his synod at several meetings of the E and R General Synod, as well as at the Uniting General Synod of the United Church of Christ. From 1950 to 1956 he was a member of the E and R General Council. His widow survives.

THE REV. GEORGE F. DUENSING, retired E and R minister of Kansas City, Kan., died December 18 at the age of 81. Educated at Elmhurst College and Eden Theological Seminary, Mr. Duensing was ordained in 1903 and spent his entire ministry of fifty-five years serving churches in Nebraska. He had been a vice president of the former Nebraska Synod. His survivors include a son and a daughter.

THE REV. WALTER BENNETT FULLER, 74, a retired Congregational Christian clergyman, died December 17 at his home in Harrisonburg, Va.

A native of North Carolina, he attended Elon College. During World War I he did Y.M.C.A. work in Oglethorpe, Ga. Later he held pastorates in the Eastern Virginia Conference and the Valley of Virginia Central Conference of Congregational Christian churches.

Mr. Fuller is survived by two children, two sisters and one brother. Mrs. Fuller, the former Pearl Benton, died last June.

Word has just been received by *United Church Herald* of the death of DR. EDMUND E. GUNTHER, a retired CC clergyman of Toledo, Ohio, last October 31. His age was 76.

Dr. Gunther was born in Eisenach, Germany, and received his doctor's degree from the University of Zurich, Switzerland. After coming to the United States in 1908 he continued his studies at Colgate Seminary, Rochester, N. Y. He served Congregational churches at Somerset, Dundee and Gibraltar in Michigan and the Mayfair Church, Toledo, Ohio.

He left the active ministry in 1917 and devoted his time to horticulture, lecturing and conducting courses in gardening and North American native flora at Wayne State University.

Dr. Gunther is survived by his widow, three daughters and a son.

DR. CYRIL H. HAAS, a medical missionary in Turkey under the auspices of the American Board of Commissioners for Foreign Missions for more than forty years, died January 9 in Pleasant Hill, Tenn. He was 84 years of age.

Dr. Haas and his wife, the former Ruth Dietz of Lake Preston, S. D., served in Turkey from 1910 to 1951. He first served at the (American) International Hospital at Adana. Later he established his own clinic. An American friend who visited there when Dr. Haas was more than 70 years of age found him examining about sixty patients daily, while his staff of nurses treated 150.

After his service in the Near East he became a volunteer staff physician at Uplands Hospital at Pleasant Hill.

Dr. Haas graduated from the University of Michigan Medical School. Before going to Turkey he practiced two years as a company doctor in the Virginia mountains and was in general practice for two years. He is survived by his widow, two sons and two daughters.

MRS. EMMA HAUCK, Napoleon, Mo., widow of the Rev. Jacob Hauck, died December 14 at the age of 89. Mr. Hauck, who died in 1947, served E and R churches in Illinois, Nebraska and Missouri. Surviving Mrs. Hauck are four daughters and two sons, one of whom is the Rev. Theodore

Report of voting by CC churches on the proposed United Church Constitution

YES	1,268
NO	61
ABSTAIN	14
CHURCHES VOTING	1,329*

*abstentions not included

Continued on next page ▸

Hauck, pastor of Salem Church, Higginsville, Mo.

THE REV. PAUL S. NEWEY, founder and minister for forty-one years of the Assyrian Congregational Christian Church in Chicago, Ill., died December 30.

Mr. Newey came to the United States from Iran in 1905. After graduating from Chicago Theological Seminary in 1912, he served several churches in Minneapolis before returning to Chicago to found the Assyrian church. Surviving are his widow, three sons and a daughter.

DR. J. OTTO RELLER, retired E and R minister of Cincinnati, Ohio, died January 6 at the age of 71. Educated at Elmhurst College and Eden Theological Seminary, Dr. Reller was ordained in 1912 and served churches in Maryland, New York and Indiana. He did postgraduate work at Auburn Theological Seminary and received an honorary Doctor of Divinity degree from Ursinus College.

Dr. Reller served for twenty-six years as a member of the Board of International Missions of the Evangelical and Reformed Church and for three years was president of the board. He was also a past president of South Indiana Synod and a member of the board of directors of Deaconess Hospital, Evansville, Ind. He is survived by his widow and two sons.

THE REV. CHARLES HENRY RIEDESEL, retired E and R minister, died November 12 in Englewood, N. J., at the age of 89.

Mr. Riedesel served churches in Conover and Rockwell, N. C.; Galion and the Whetstone Charge near Bucyrus in Ohio; Poland, Ind.; American Falls and Kimama, Idaho.

His final charge was Norfolk, Neb., where he served Peace and Emanuel churches until he retired. After retirement he supplied the Presbyterian Church in Salmon, Idaho, and the Waynesburg Charge of Southeast Ohio Synod.

Mr. Riedesel is survived by one daughter and four sons, including the Rev. Maurice Riedesel of Wausau, Wis., and the Rev. Norman Riedesel of Toronto, Ohio.

MRS. LUCY WILMS VOSS of Pittsburgh, Pa., widow of the Rev. Dr. Carl August Voss, died January 6 at the age of 83.

Born in Cincinnati, Ohio, Mrs. Voss attended the University of Cincinnati, taught school and was an active church worker.

In 1898 she married Dr. Voss, who was pastor of Immanuel Evangelical Church of Fairmount, a suburb of Cincinnati. In 1905 she and Dr. Voss moved to Pittsburgh when he became minister of the Smithfield Congregational Church, oldest church in Pittsburgh (formerly known as the Smithfield Evangelical Protestant Church).

After a pastorate of thirty-eight years, longest in the history of the church, Dr. Voss died in 1943. Mrs. Voss continued to work in the program of the Congress of Women's Clubs, the Foreign Policy Association, the Pittsburgh Council of Churches and allied organizations.

She was the mother of the Rev. Dr. Carl Hermann Voss, minister of the New England Congregational Church in Saratoga Springs, N. Y. In 1958 she accompanied her son to the Middle East and visited Israel, Greece, Turkey and many European countries.

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Church and Ministerial RECORD

E and R Address Changes

ANTAL, ARTHUR E., to 46 Erie Ave., Gowanda, N. Y., (change of residence).

BAILEY, J. MARTIN, to 1720 Chouteau Ave., St. Louis 3, Mo., director of promotion, advertising and circulation, *United Church Herald,* (new).

BISCHMANN, MARY L., Tonawanda, to 2295 Niagara St., Buffalo 7, N. Y., supply pastor of Riverside-Salem.

DAUGHERTY, FRANCIS R. (D), to 116 N. Cornell Ave., Lancaster, Pa., (change of residence).

DOELLEFELD, AUGUST (E), to 8137 Normal Drive, St. Louis 23, Mo., (correction).

DOHM, ROBERT M., Mount Vernon, Ind., to 323 N. Washington St., Kahoka, Mo., pastor of St. Paul's.

ERNST, MARTIN E., St. Louis, to 10638 St. Matthew Lane, St. Ann, Mo., (change of residence).

FACKRE, GABRIEL J., Duquesne, to 527 N. Pine St., Lancaster, Pa., Assistant Professor of Historical Theology and Christian Ethics, Lancaster Theological Seminary.

FRIZ, ADOLF, Milwaukee, to 4520 N. 134th St., Brookfield, Wis., (retired).

KUMMER, GERALD F., Levittown, N. J., to 2321 Embassy Lane, Louisville 16, Ky., associate pastor of Salem.

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RICHARDS, J. STANLEY (E), Bellaire, Ohio, to 6862 Thirty-sixth Ave. N., St. Petersburg, Fla.

SECHRIEST, LLOYD E., Roanoke, Va., to 7506 Anthony Wayne Ave., Cincinnati 16, Ohio, pastor of Carthage.

SPANGLER, ELDEN M., to 68 Heister Ave., New Holland, Pa., (change of residence).

STAPLE, RICHARD H. (G), to 2937 Cottage Grove Ave., Des Moines 11, Iowa, (change of residence).

THIEDT, HAROLD W., to 149 Stanton Ave., Columbiana, Ohio, (residence address).

WOLFGRAM, DALE L. (CC), Monticello, Iowa, to 2730 Oakridge Ave., Madison 4, Wis., pastor of Pilgrim.

Code: D—Ministers in denominational work; E—Emeriti, retired or disabled; Ch—Chaplains in the armed forces; G—In Christian service, but outside the Evangelical and Reformed Church; CC—Evangelical and Reformed ministers serving Congregational Christian churches.

CC Calls

BLUNDON, LESLIE W., to First, Woodbury, Connecticut.

CHAMBERLAIN, WELTON C., to Plain, Bowling Green, Ohio.

CHAMBERLIN, ROBERT J., Dr. Jones Memorial, Scranton, to Glen Olden, Pa.

EDDS, JAMES, to student minister, Coolville, Centennial and Ireland, Ohio.

GREEN, HENRY E., French, Torrington, Conn., to Grace, North Wilbraham, Mass.

HALL, CARL D., to Bethlehem, Sumner, Ill.

HARRIS, RICHARD E., Union, Guadalajara, Jalisco, Mexico, to minister of education, First, Pasadena, Calif.

HODDER, WILLIAM, to Federated, Gustavus, Ohio.

HOSKINS, ROBERT W., associate, United, Bridgeport, to Sharon, Conn.

KEIRSTEAD, C. FRASER, First, Old South, Worcester, to First, West Springfield, Mass.

KING, GORDON L., Prospect, Seattle, to Pilgrim, Moses Lake, Wash.

LEE, CHARLES V., to Brooklyn Heights, Cleveland, Ohio.

LEVINSON, NORMAN A., Lubec, Me., to Central, North Attleboro, Mass.

LORIMER, WILLIAM G., North Amherst, Mass., to South Windsor, Conn.

MARTIN, NED H., Faith United, Cleveland, to Amherst, Ohio.

NEILL, D. RICHARD, Federated, Charlotte, Vt., to Kahikuonalani, Honolulu, Hawaii.

NISHIMOTO, GEORGE N., E and R, Kenwood-Ellis, to Christ, Chicago, Ill.

OVERLOCK, DONALD E., First, New Bedford, to associate, Second, Greenfield, Mass.

SAWYER, JOHN L., Baptist, East Paterson, N. J., to Federated, Grafton, Vt.

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SLOAT, PERLEY, Baptist, to Mechanic Falls and Oxford, Me.

SPYKER, FRED B., Great Barrington, to Evangelical Congregational, Westboro, Mass.

TALLENTIRE, HOWARD D., to student minister, Genntown, Ohio.

TRITCHLER, GORDON L., E and R, Youngstown, Ohio, to minister of Christian education, First Central, Omaha, Neb.

TRUITT, JOHN G. JR., South Norfolk, Va., to chaplain, United States Air Force.

WHITE, ORVILLE H., First, Milton, Mass., to First, Millinocket, Me.

WILLIAMSON, J. WRIGHT, associate, First, Nashua, N. H., to Union, Springfield, Massachusetts.

CC Resignations

BEARD, THOMAS R., student, assistant, First, Painesville, Ohio.

DUFFEY, JOHN R., Baptist, South, Columbus, Ohio.

ESCOTT, N. ELLSWORTH, Temple, Marion, Indiana.

HOTOPP, CHARLOTTE M., Wayne, Ohio.

JOHNSON, EDWARD E., Union, Newport, R. I.

MACON, CLARENCE M., Hillyard, Spokane, Wash., to retire.

MILLIKEN, LOWELL W., Gustavus, Ohio.

CC Anniversaries, Dedications, Installations, Ordinations and Recognitions

ARGO, Ill., dedication of educational unit, November 6.

BRINK, PHILLIP A., installation, Waioli Huiia, Hawaii.

GARDNER, FRED C., ordination, First, Fort Pierre, S. D., November 27.

GROW, ROGER D., installation, United, Mobridge, S. D., December 11.

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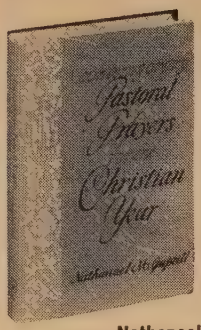

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HODGSON, HERBERT, ordination, First, Stratford, Conn., November 27.

HUMMEL, DANIEL M., ordination, First, Sibley, Iowa, December 4. Mr. Hummel is minister of the Sibley church and also of Pilgrim Church in Ocheyedan.

MECKEL, MYRON E., recognition, Church of the Lighted Window, La Canada, Calif., January 8.

PETERS, RALPH R. JR., installation, Hamilton, Mo., October 16.

PIERRE, S. D., 80th anniversary, November 27, 28.

TUCKER, TOM H., installation, South, Granby, Conn., January 8.

WAHIAWA, Hawaii, recognition of new Community Congregational Church and installation of THE REV. GALEN E. RUSSELL JR., as minister.

WILLIAMSON, JOSEPH C., ordination, Pilgrim, Southboro, Mass., November 27.

WOODHAVEN, N. Y., Christ Congregational, 50th anniversary, November 27.

E and R Installations

ANDREAS, MORGAN R. W., Christ, Martinsburg., W. Va., December 4.

CHIDESTER, C. KENT, St. John's, Kenton, Ohio, December 11.

DECHANT, NORMAN J., St. Paul's, Malone, Wis., December 11.

EISENMAN, THOMAS E., St. Luke's, Philadelphia, Pa., January 1.

KRAMER, FREDERICK, Emanuel, Warren, Pa., December 4.

MC LEESE, ALFRED W., First, Bellaire, Ohio, December 11.

MUELLER, ERNST O., First, R. 1, Clarksville, Iowa, December 14.

MYERS, RUSSELL R., St. Peter's, North Tonawanda, N. Y., November 6.

SENNEWALD, GERHARD C., Trinity, Rome, N. Y., December 11.

THIEDT, HAROLD W., Grace, Columbiana, Ohio, January 1.

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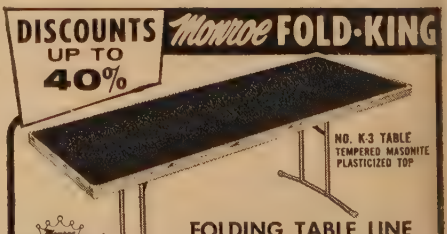

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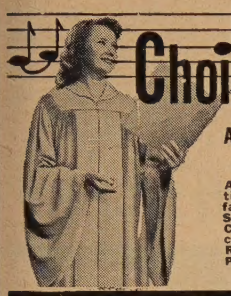
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WULFF, MARVIN G., Martini, Cincinnati, Ohio, December 4.

Changes in E and R Synod Rosters

In Lehigh Synod, the Niantic-Sassamansville Charge and the St. Mark's-Blue Charge have been dissolved. Christ Church, Niantic; Sassaman's Church, Sassamansville; St. Mark's Church, Allentown; and St. Paul's Church, R. 2, Coopersburg, all in Pennsylvania, have been constituted separate charges. The Old Goshenhoppen-Keelor's Charge has been dissolved; Peace in Zion Church, Obelisk, Pa., and Old Goshenhoppen Church, Woxall, Pa., have been made independent charges.

In Missouri Valley Synod, the Rhineland-High Hill Charge has been dissolved and St. John's Church, High Hill, Mo., and St. Marcus Church, Rhineland, Mo., have been made separate charges. The Weldon Spring-Cottleville Charge has also been dissolved. St. John's Church, Cottleville, Mo., and Emmanuel Church, Weldon Spring, Mo., have been merged and the name of the merged church is New Hope, Weldon Spring, Mo.

In Pittsburgh Synod, the Duquesne-West Mifflin Charge has been dissolved; Grace Church, Duquesne, Pa., and Mount Zion Church, West Mifflin, Pa., becoming independent charges.

In Reading Synod, the Tremont Charge has been dissolved. St. John's Church, Zerbe; St. Peter's Church, Tremont; and Salem Church, Donaldson, all in Pennsylvania, have been constituted separate charges.

E and R Congregation Dissolved

ST. PAUL'S, R. 2, Middleburg, Pa., by Central Pennsylvania Synod, February 1, 1960.

Dropped from the E and R Roll

SALEM-EBENEZER CHURCH, Manitowoc, Wis., by North Wisconsin Synod, May 11.

Received into E and R Membership

BAILEY, J. MARTIN, St. Louis, Mo., by Missouri Valley Synod, November 21, from the Congregational Christian churches.

MILLER, GAILEN R., Cleveland, Ohio, November 18, from the Congregational Christian churches.

MYERS, RUSSELL R., North Tonawanda, N. Y., by West New York Synod, November 1, from the Congregational Christian churches.

SIEWERT, ARTHUR E., Riverton, Wyo., by Rocky Mountain Synod, May 11, from the Congregational Christian churches.

Newly Vacant E and R Pulpits

Lancaster Synod—Colonial Park, Colonial Park, Pa.

Mercersburg Synod—Marysville-Enola Charge, Marysville-Enola, Pa.

Michigan-Indiana Synod—First, Goshen, Ind.; Francisco-Rogers Corners Charge, Michigan.

How to use this issue

BROTHERHOOD WEEK . . .

. . . begins February 20 and Race Relations Sunday is February 12. The articles by Robert J. McCracken (page 12) and Herman F. Reissig (page 10) are a call to action. Social-action and other groups in the church may well discuss the implications of Dr. Reissig's assertion that "the church *is* social action."

LAYWOMEN . . .

. . . will find Miriam L. Evans' article (page 6) helpful as they prepare to participate in World Day of Prayer on February 17.

LAYMEN . . .

. . . in both branches of the United Church will welcome the information that the E and R Brotherhood is seeking $30,000 in 1961 to aid a CC college. J. Kenneth Kohler's article (page 23) describes this project.

MEN AND WOMEN . . .

. . . will find Willis E. Elliott's Lenten series of meditations useful as the basis for devotional services during Lent. The first article in the series begins on page 16.

MISSION STUDY . . .

. . . of the current theme, "Heritage and horizons in home missions," may be built around the article by Purd E. Deitz (page 18). The films mentioned may be ordered from the Bureau of Audio Visuals at 1505 Race Street, Philadelphia 2, Pa., or 1720 Chouteau Ave., St. Louis 3, Mo.

. . . may also include consideration of the new 10-year plan for aid to migrants (page 15). Write for the "Report of the conference on the church and migratory labor," Migrant Ministry, 475 Riverside Drive, New York 27, N. Y. Churches should consider how they can call upon individuals, employers, and government agencies to participate in what Edith Lowry calls a "partnership to change conditions."

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With startling speed Africa has moved into the center of world events. Are the American people ready for the changes? They are not! We were largely blind to the situation in Cuba. Now, for many of the helpful things we might have done, it is too late.

In Africa there is still time—although not much time. With all possible speed Americans—especially American Christians—must acquire an understanding of African needs and aspirations.

For this reason the most alert and concerned members of our churches should consider joining the CCSA 1961 AFRICA STUDY TOUR.

The tour leaves New York City on June 20, 1961, returning August 9. Inclusive cost: $2,500. Leaders: Herman and Frances Reissig. Traveling with tour: American Board representative George C. Grant.

Write today to: **The Rev. Herman F. Reissig**
Council for Christian Social Action
289 Park Ave. South, New York 10, N.Y.

Missouri Valley Synod—St. James, St. Louis, Mo.
Pittsburgh Synod—Grace, Duquesne, Pa.; Mount Zion, West Mifflin, Pa.
Potomac Synod—St. Andrew's, Richmond, Virginia.
South Illinois Synod—Alton; Lebanon-Summerfield Charge.
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West New York Synod—Ebenezer, West Seneca (assistant pastor); First, Elmira; Trinity Sheridan Parkside, Tonawanda; First Hungarian, North Tonawanda; West Side Hungarian, Buffalo.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC *Arrivals from the Field*

During December:

In Honolulu: The Rev. Tuck Wah Lee of the Micronesia Mission for furlough, joining Mrs. Lee and their three children. Mr. Lee is on the staff of the Pastors and Teachers Training School on Ponape, Caroline Islands.

In San Francisco: The Rev. and Mrs. William P. Woodard of Tokyo, Japan, for a short furlough. Mr. Woodard's activities include publicity and public relations work for the Interboard Committee for Christian Work in Japan, direction of the International Institute for the Study of Non-Christian Religions in Japan and editorial work on the Japan Christian Yearbook.

During January:

In Boston: May Bryant, R.N., of the Near East Mission for a three-month furlough. Miss Bryant is on the nursing staff of the Azariah Smith Memorial Hospital in Gaziantep, Turkey.

CC *Departures for the Field*

During December:

From New York: Dr. and Mrs. Berwyn H. Woodman of the Angola Mission returning from furlough with their four children to Chilesso, Angola, Portuguese West

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Africa, where Dr. Woodman is in charge of the hospital and general medical work for the American Board of Commissioners for Foreign Missions.

Mrs. Frank Tishkins of the Marathi Mission returning from furlough for a further period of service as adviser and treasurer of the Sisal Fiber Industry in Ahmednagar, India.

During January:

From New York: Louise F. Torrence of the Rhodesia Mission returning from furlough to Mount Silinda to engage in church and women's work, involving religious education, Bible institutes, nutrition classes and a home visitation program.

Ofelia Miranda-Menéndez of San Salvador, El Salvador (Central America), under appointment for a three-year term as a teacher of home economics at the American Academy for Girls in Üsküdar, Istanbul, Turkey.

Wilma L. Mosholder of Somerset, Pa., for a number of years librarian of the Inter American University of San Germán, Puerto Rico, under appointment for a three-year term as librarian at the American Academy for Girls in Üsküdar, Istanbul, Turkey.

From Rotterdam, the Netherlands: Mr. and Mrs. Coenraad B. Bavinck of Ceylon returning from furlough with their three children to Jaffna College, Vaddukoddai, after attending en route the Missionary Language School in Bangalore, South India.

CC *Births*

December 19, 1960. To Mr. and Mrs. Lester K. Weiner, former associates in the Rhodesia Mission and now accepted candidates for career appointment, a daughter, Tamera Ruth, in Boston, Mass.

December 31, 1960. To Dr. and Mrs. Edward C. Riggs of the Madura-Ramnad Diocese, South India, now on furlough, a daughter, Mary Frances, at Williamson, West Virginia.

Classified Advertisements

These advertisements cost $1.50 per line each insertion, including name and address; minimum, 3 lines. Keyed advertisements (care of UNITED CHURCH HERALD) cost 25 cents additional. References required.

CLERGY TRAVEL SEMINAR to Honduras, 1961. Departure: Miami, July 19; return July 29. For clergy and their wives; limit 18 persons. Cost: $195.00 per person. Write: Stanley Wilke, 1720 Chouteau Avenue, St. Louis 3, Mo.

FOR SALE: Sound frame house; eight rooms (five bedrooms) in 1100 block of the City of Sanford, Florida. Robert L. Robinson, Route 4, Box 7, Fort Myers, Fla.

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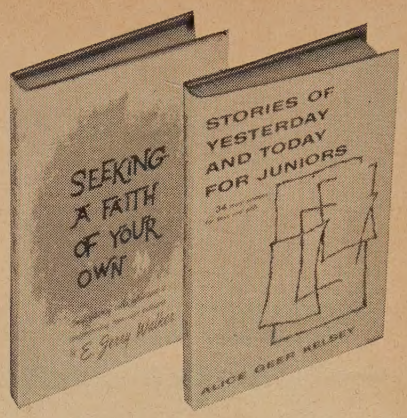
New Books for the New Year



Seeking a Faith Of Your Own

E. Jerry Walker. Eleven talks that deal with problems, frustrations, and perplexities confronting teen-agers. Some of the chapters: *Overcoming Temptation; Does Your Life Have Purpose?; There's Power in Your Influence;* and *Develop a Faith of Your Own.* **$2**

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Alice Geer Kelsey. Thirty-four stories for junior worship services or family reading . . . stories that present a clear insight into the aspects of Christian living that are evident all over the world—in India, Iran, Arabia, Germany, Japan, Korea, the Philippines, and America. **$2**

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Charles William Stewart. Sets forth a role-relationship theory of counseling with sufficient case material on which to base an understanding of the counseling process. Includes selected bibliography and index. **$4**

Wherefore Art Thou Come?

James T. Cleland. Eighteen communion meditations written especially for use in the church service, plus instructions for writing and using meditations in lieu of sermons. **$2.50**

God's Mission — And Ours

Eugene L. Smith. Surveys the state of missions as it presently exists, giving full play to the historical and theological dimensions of missions. Discusses such questions as: *Are missions essential to the life of the church? What happens when churches neglect mission work?* **$3.25**

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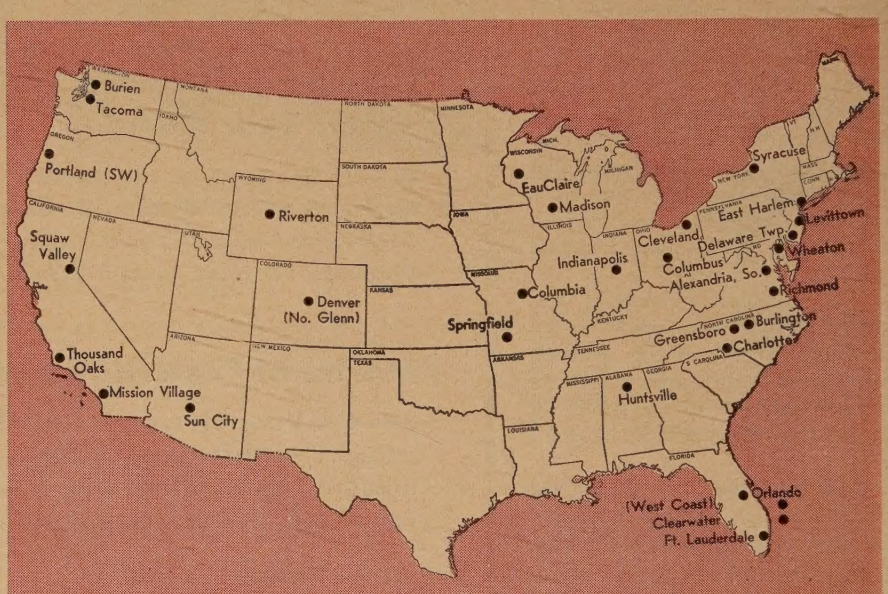
Our New United Churches

In less than three years the thirty-one new churches shown here have been started jointly by the CC Division of Church Extension and the E and R Board of National Missions. The two agencies share subsidies and property financing equally. Many other new churches throughout the nation are being planned.



Individuals or groups may share in building these new churches by making gifts in honor or in memory of a loved one or friend. Gifts of $500 or more are named as permanent Memorial Church Building Funds.

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